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The Lord advances, and yet advances.
Always the shadow in front, always the
reach'd hand bringing up the laggards.

Walt Whitman.

THE PACIFIC

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FOR CONGREGATIONALISM AND THE CHURCH KINGDOM.

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THE INEVITABLE.

A few weeks ago a California pastor who for some time has been linked up with movements looking toward the socialization of industry was cautioned, with respect to his utterances, and, in a certain sense, remonstrated with by a leading business man in his church. Later the pastor preached a sermon in which he set forth what appeared to him to be the trend in the industrial world and the call to the church to help along toward the goal. After the sermon this member of his church who had been intent a short time before on curbing him, remarked to him: "It's pretty radical, but it's inevitable. Go to it!"

That pastor declared for what is generally spoken of today in this country as industrial democracy—in other words, for the socialization or democratization of industry.

For several years The Pacific has seen this inevitableness, a consequent of the teachings of Jesus and the divine spark in humanity, and has endeavored in its field to bring the Church to a realization of it and to such an attitude thereto as would safe it from being discredited as a leader among the forces working for righteousness.

As usual individual Christians have been sufficiently advanced, but as an organized body the Church has had many laggards, and has been slow in declaring itself—perhaps necessarily so. Education is a process—something through which people pass by stages. At no time when great church organizations and inter-church organizations have declared as they have for social justice in recent years has the membership of the churches at that particular time measured up to these pronouncements. But they have been educative, and many who did not at first see the truth have been brought gradually to see it.

At its recent session in Grand Rapids, Michigan, the Congregational National Council declared by resolution for industrial democracy. All the best thought, not only in our own country but throughout the world points in that direction.

It may be of interest and of some educative force for people to know that Theodore Roosevelt, though he did not use those exact words, declared for it in a statement made during the last year of his life:

Roosevelt's declaration was: "There can and will come—gradually and by evolution, not revolution—a shifting in control which will mean that the competent workers become partners in the enterprise. This partnership must mean not only a sharing of profit, but a share in the guidance and management."

We wonder if Roosevelt, when he made this statement, realized all that is bound up in "industrial democracy." We wonder how many who have the expression on their lips these days realize what it must be in its outworkings at no distant period of time.

It means, for one thing, a leveling—whether a "leveling up" or a "leveling down," let the future disclose. Whatever it means, all in all, it will be realized. The world has started on the Road of Democracy, it will travel the road to the end.

THE INDISPENSABLENESS OF LOVE.

As implications of the doctrine of God in Christ, when applied to the problems arising from plutocracy, Professor Albert Cook of Howard University expresses the judgment that "as there should be a minimum of wealth guaranteed to every orderly member of society, so there should also be a maximum of wealth which the state should allow no one to exceed except as the minimum is correspondingly raised." To make concrete and clear what he has in mind he says: "I think a million dollars or an income of $50,000 a year is enough for any man to be trusted to use according to his own private will, no matter how good that will is."

We quote this as one of many utterances of the kind indicating the trend of present-day thought, which is unquestionably toward considerable limitation of wealth.

Not long ago a member of one of the Congregational churches about San Francisco Bay—a man of some wealth—remarked in a class that was studying the book, "The Gospel for a Working World," that no man should be allowed a salary exceeding ten thousand dollars.

The mind of this man, as well as that of the one first quoted, is moving in the right direction. However, other future adjustments would have to be made before salaries could be limited to ten thousand dollars. That sum would not today be as adequate in New York City as one-third of it would be in Berkeley. But it is one of the good signs of the times that such utterances as these just quoted are being made. Sentiment of this kind is going to increase rapidly, and ere long a system will be estab-

lished in which there will be a more equitable reward for service rendered.

But even then the law of love will work toward equality. Men will realize that their talents are given unto them not to use for their own good but for the common good, the strong will help the weak, men will bear one another's burdens and so fulfill the law of Christ, giving their lives they will gain them.

Jesus said that next to the first great commandment, "Thou shalt love the Lord thy God with all thy heart," was the one "Thou shalt love thy neighbor as thyself." Paul laid on religion the indispensableness of love, and using his immortal deliverances a twentieth century writer lays that indispensableness on business:

"If I create wealth beyond the dream of past ages and increase not love, my heat is the flush of fire and my success will deal death."

"Though I have foresight to locate the fountains of riches, and power to preempt them, and skill to tap them, and have no loving vision for humanity, I am blind.

"Though I give of my profits to the poor and make princely endowments for those who toil for me, if I have no human fellowship of love with them my life is barren and doomed.

"Love is just and kind. Love is not greedy and covetous. Love exploits no one, it takes no unearned gain; it gives more than it gets. Love does not break down the lives of others to make wealth for itself; it makes wealth to build the lives of all. Love seeks solidarity; it tolerates no divisions; it prefers equal workmates; it shares its efficiency. Love enriches all men, educates all men, gladdens all men."

PROFITS AND RISKS.

"Profits and Risks" was the title of an article in one of the November numbers of The Saturday Evening Post—a popular weekly of large circulation. It was a defense of capitalism and the competitive system of industry. Big profits for the few are justified, was the reasoning, because not many persons are of the type of character and ability to undertake and manage great enterprises; and also because of the risks in business. One paragraph read: "Many a thriving industrial community owes its prosperity solely to the accident of birth of a single capable man of business. There must be managers and leaders in nearly every undertaking. What use is a single laborer, a piece of land, or even a thousand dollars, without a manager to organize, energize and combine these factors in proper proportions?"

Of what use, it may be asked, is a manager without somebody to manage? Of what use is a "captain of industry" without workmen? There is a mutual dependence—an interdependence.

Grant that many a thriving industrial community owes its existence to a single capable man, is that any good reason why he should be allowed to store up individually large amounts of money while those in his employ are able to save nothing or at the best only a pittance compared with him?

This article from which we have quoted is a dangerous one in these critical times, though it is but a sample of many that are similar in ignoring certain inescapable truths. One truth that is ignored is the Bible one, that a man's talents are not given to him from God to use in the selfish way that they almost universally are used in the competitive system. Make every allowance that can be made for it, note every improvement in recent years making for fairness, and yet in principle and to considerable extent in practice it remains, "Every man for himself and the devil take the hindmost."

Moreover, it is not true that only a few persons have ability to conduct great enterprises. Many have the ability, but there is room only for a few, and the large majority of the capable never have the opportunity to show what they can do. And this is another reason why the few at the head should not be allowed big profits or big salaries. There is no brotherhood in it, and brotherhood is going to be the rule in this world some day and not the exception. He whose right it is to rule will overturn and overturn until this is accorded.

It was the Great Head of the Church, who, we are told in one of the epistles, "existing in the form of God counted not the being on an equality with God a thing to be grasped, but emptied himself, taking the form of a servant." It was the laying down of his life on the Cross that highly exalted the Great Servant of Humanity, that gave him a name above every other name. Paul in telling of this giving of self on the part of Jesus of Nazareth says, "Let this mind be in you which was in Christ Jesus." What mind? The mind to serve, the spirit of selflessness instead of selfishness.

If any should declare that what The Pacific advocates will be a long time coming upon the earth, we express a contrary judgment. The world is on the eve of another fulness of time, such as there was when Christ came to earth; there is to be soon, in spirit, what is called "the second coming." The world has been prepared for it, just as it was prepared for his first coming. This is an age of great momentum and rapidity; a decade in the twentieth century is worth five hundred years of the past. "Behold I come quickly," reads sacred writ. The centuries of preparedness accomplished, men may look confidently for great changes for mankind in the near future.

A WAY OUT.

In The Pacific for August there was presented editorially what we believe must be the ultimate industrial control. The great industries of this country and of other great countries will be democratically operated in the near future—the workers will have as much to say about wages and the conditions under which they labor as the owners will have. There will be equality as to that. The time will come in the not distant future when the workers

will own the industries (if the state does not own them and lease to the workers) and they will then be their own employers. Only thus can they be really free.

But there will be problems for solution and questions for adjustment even then. A great industry, democratically owned and operated, can profiteer or take advantage as readily as an industry that is owned by one man or a dozen men can—and perhaps more readily. There will always be questions between industries, and between producers and consumers to be settled, and the only logical solution is through an industrial council or congress in which every interest will be represented. This would be merely pursuing to the logical end—an end to which we must come inevitably—the course upon which our country has entered in its control by state and federal commissions of what are called "public utilities.' Many things that are not at present held to be public utilities will be so held very soon. For instance, milk, so necessary to the growth and life of children, is likely to come soon in that category. The list could be multiplied greatly. Price-fixing commissions will be found to be just as much needed in times of peace as in times of war, if justice is to prevail; and so after awhile it will become evident that an industrial council or congress will be much more satisfactory than a variety of commissions. In that, every industry will be represented, and in the adjustment of any matter between two or more industries, or between producer and consumer, a question of prices for instance, all interests will have due consideration. It isn't anything to stagger at. We live today under such a system—politically. It has been working since 1789; it works today, and it will go on working—else nothing will work, and mankind will fight itself from the earth. An industrial system of this kind would work as well as a political one. There is no other way out, and we are optimistic enough to believe that in some form it will be adopted ere long in this and other countries. In this manner the interests and needs of society as a whole would be provided for. This is becoming the idea and plan of Guild Socialism in England, which is industrial democracy with another name. Mr. Bertrand Russell writes in his recent book, "Proposed Roads to Freedom" "Every industry will be self-governing as regards all its internal affairs, and even separate factories will decide for themselves all questions that only concern those who work in them. . . . Relations between different groups of producers will be settled by the guild congress; matters concerning the community as the inhabitants of a certain area will continue to be decided by parliament, while all disputes between parliament and the guild congress will be decided by a body composed of representatives of both in equal number."

Commenting on this in a recent number of the International Journal of Ethics, Mr. Victor S. Yarros of the Chicago School of Civics and Philanthrophy says: "Add to this machinery—as American, Swiss, Australian and Canadian Socialists undoubtedly would add—some provisions for the referendum and the initiative, and we have a fairly democratic and flexible scheme of administration."

It is significant that Dr. Meyer Jacobstein of the University of Rochester, a member of the National Board of Labor Managers of the Clothing Industry, set forth recently something of this kind as a step to be taken in industry. We present that elsewhere in this number of The Pacific under the caption, "A Way Suggested by the Clothing Industry for the Settlement of the Labor Disputes"—questioning there the democracy of the plan in the local industry. However, many of the people who are paying the present high prices for clothing, and especially the thousands who are unable to pay them, would be glad doubtless to have Dr. Jacobstein's next step council come into existence immediately.

And here in California, where the producers of agricultural products are thoroughly organized and where the consumer has to pay the price demanded there are many also who would welcome that next step joint council. We shall not reach a solution by getting rid so far as possible of the middleman; remove the middleman, and producer and consumer will be facing each other in the trenches. There must be councils of adjustment; and so we come again to an industrial congress; on the plan of the Congress of the United States, every industry and interest adequately represented therein, a reviewing board, and the acceptance of the decisions thereof just as we today accept the acts of a legislature or a congress and the decisions of our courts. Above this, if desired, a referendum.

"I shall never forget a day when I met a Baptist chaplain belonging to our division," writes a rabbi who was also a chaplain. " 'Hello,' he said, 'I've just come to headquarters to look for you and a priest. . . Our battalion goes into the line tonight, and I wanted the Jewish and Catholic boys to have the services, too. If you can come over at four o'clock I'll have the priest come at six.' And so I went there at four, to find the fifteen Jewish soldiers grouped about a large tree near the battalion headquarters. The chaplain had notified them all." Once when a captain who was a Catholic was near to death the rabbi borrowed a crucifix and in the absence of the priest held it before the dying man and therefore saw him die in peace. The rabbi writes of these workers at the front that they "did not go out to convert others to their own view of truth and life." "They were ready to serve pious souls and to bring God's presence near to all. Christian ministers were eager to help Jews to be better Jews; rabbis were glad to help Christians to be better Christians. We learned amid the danger and the bitterness to serve God and man—not in opposition and not even in toleration, but in true helpfulness toward one another." We are hoping profoundly that such experiences as these in the war will operate for a marked advancement of brotherhood and co-operation in the Church of God throughout the world.

RELIGIOUS WORLD NOTES.

The Rev. Dr. Goodell, a leading Methodist pastor in New York City, declares that in spiritual matters, in some sense, "We are beginning the present century poorer than we began the second century of our era." Dr. Goodell, writing on "Federation as Unifying Force in Evangelism," followed the foregoing declaration with this: "Then there was one Church of Christ for Jerusalem, and three thousand joined it in a day; one Church of Christ for Corinth and one for Rome; one for Ephesus and one for Philippi. Now we have numberless denominations; and these are divided into sixteen kinds of Mennonites, seventeen kinds of Baptists, ten kinds of Presbyterians, and twenty-two kinds of Lutherans. I think we are all agreed that these things ought not so to be."

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A co-operative Home Missionary Survey was completed a few weeks ago in Montana. Ten denominations were represented. Facts have been compiled concerning 81 Protestant churches and 19 Catholic. Among the findings are these: "1. An air of indifference toward the church is shown by a large proportion of the people in many, if not most, of the communities. 2. Yet there is a quite common feeling that the church is a good social institution and should be supported; and most business men, whether they themselves attend church or not, contribute toward the support of one or more of the churches. 3. Working people, however, who do not attend church, do not as a rule give any support whatever to it. 4. From the business men of a community there appears to be an increasing demand for a larger measure of unity among the churches. The 'Community Church' has been tried and demonstrated as successful."

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The Michigan correspondent of the Herald and Presbyter states that the number of vacant pulpits in the Synod of Michigan is "so serious as to be alarming." He adds: "Detroit Presbytery is the only one that does not find this a problem almost impossible of solution, and Detroit escapes only because it has the means to pay a good living salary to every pastor, and also, incidentally, because ministers want to come to Detroit for some of the various reasons, good or bad, that cause the exodus from the country and the village to the big city. If ministers only knew it they exercise a vastly greater influence where populations are less congested, and where people have time to think as they do not have in our hurried city life. If a young man really wants to do something of a permanent value to a community, he has a far better opportunity where he can get in personal touch with the families in his parish all the week than he can possibly have where he only meets them for an hour on the Sabbath, and that somewhat irregularly, and where people are coming and going in a procession that makes real pastoral visitation an impossibility. But we have little hope that such an argument will turn even one young man to seek a country or village field. His seminary training is all against such a step."

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At the meeting of the Congregational National Council in Grand Rapids, Mich., it was voted that Council headquarters be transferred from Boston to New York. This unquestionably will make New York national headquarters. Already the following named societies are in New York: The Congregational Home Missionary Society, organized in New York in 1826; the American Missionary Association, organized in 1846; the Church Building Society, organized under the laws of New York in 1853; the Ministerial Relief Society, organized under the laws of Connecticut in 1907; the Annuity Fund, organized under the laws of New Jersey in 1914; the Pilgrim Memorial Fund Commission; the Congregational Sunday School Extension Society, which came into existence in 1917 by a division of the work of the Congregational Sunday School and Publishing Society. The American Board of Commissioners for Foreign Missions remains in Boston, as do also the Publishing Society and the Education Society.

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A Christian Character Annex to Ames Agricultural College is planned for by the Synod of Iowa. The sum of $500,000 is to be raised for that purpose. Of this amount $250,000 will be for general endowment; $75,000 for endowment of chairs of Bible study and rural problems; $75,000 for an educational building; $30,000 for a parish house; $8,000 for a manse. An article in the New Era states: "As a nation we have insisted upon the separation of church and state, thus making it impossible for state-supported institutions to offer any formal religious instruction. If a state institution cannot be Christian in a religious sense, then it becomes the duty of the church to look after the spiritual welfare of her young people." Ames Agricultural College is one of the great colleges of this kind in the United States and is preparing for 10,000 students.

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As he was about to leave home to enter one of our great state universities a mother said to her son: "Of course you will affiliate at once with the University Methodist Church." The son replied: "Yes, I will, but of course you know, mother, that university students don't go to church." The Rev. Dr. Baker, who is Director of the Wesley Foundation, at the University of Illinois, writes: "A good many people imagine just what this prospective Freshman imagined about University students. Yet on the first Sunday of the university year at the institution in which this particular Freshman enrolled 600 students were at the morning service or worship in the Methodist Church adjoining the campus and 359 at Epworth League in the evening. And on the second Sunday morning over two hundred and fifty Freshmen came into 'Affiliate' mem-

bership in that church. Counting the students, now classmen, who affiliated in previous years, there are more than 500 Methodist students who count themselves members of this church. Dr. Baker declares: "University students are not hostile to the church. A larger per cent of the population of many college communities are actually members and in attendance at church than you will find in the ordinary community, when anything like a live program has been developed and the student has been like his father and mother back home, but hostile, rarely." Less than one-third of the Methodist young people in the higher educational institutions are in Methodist schools. There are 1700 in the Illinois University at Urbana. Ohio State University at Columbus has nearly 2000. In Wisconsin University there are 1200. Kansas University and the State Agricuultural Collegd each have 1200 Iowa University has 1200; and the Agricultural College at Ames has an equal number. Both at Ames and Urbana a group of buildings adequate for the needs of these students religiously and socially will be erected at an early date. We have seen attractive pictures of the "Wesley Foundation" for each of these places. To considerable extent the leaders of tomorrow are in our state educational institutions. Nineteen per cent of all the recruits sent by the Methodist Church to the foreign field in 1917 had their training in state schools, and 26 per cent in 1918. In one church in Chicago fifteen universities of Illinois men are the pillars.

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The Rev. J. H. Loken, formerly pastor of the Disciples Church (commonly called "Christian") of Berkeley, writes in a Chicago publication of a significant experience. A Disciple minister of national reputation delivered in his hearing a sermon on "Christian Union." "In his introduction," says Mr. Loken, "he laid down with great skill the three fundamental propositions that while in the past ecclesiastical organizations, credal statements of faith and the questions of the ordinances have been the main obstacles in the way of realizing a closer unity among the various religious bodies, none of them was essential in the ultimate program of a united church. They are, he contended, of the accidents, not the essentials of our common faith. He illustrated very pertinently how we, as a people, have more affinity with the Congregational than the Baptist communion in spite of the variant practice of the rites between ourselves and the first named body. But he uttered a solemn warning lest any Disciple infer from this fact that it would be safe for the Disciples to deflect one iota from the practice of the fathers in setting up immersion as a test of fellowship in our churches. He regarded the so-called open membership plan as exceedingly dangerous, both to our own people and to the cause of Christian unity in the world at large. He closed with a touching appeal for the people to be loyal to the whole gospel and not to be led away from the path of the New Testament revelation by plausible arguments at the hands of well-intentioned but deluded men." Readers of The Pacific will remember Mr. Loken as the champion here in California of the movement to receive by letter persons who had not been immersed. Under his leadership his church in Berkeley so voted. The State Association refused to seat its delegates, but the National Association allowed them place—the contention in some way, we believe, being kept from consideration in the national assembly.

PROTESTANT CHURCH BEGINNINGS IN SAN FRANCISCO.

The First Methodist Church of San Francisco calls itself "The First Protestant Church in San Francisco." For more than a year the words just quoted have appeared in the notices of that church in the Methodist Bulletin, a weekly announcement publication for the churches of that denomination in San Francisco. The statement was made also in some of the San Francisco daily papers last year in articles prepared by the pastor or by members of the church announcing and reporting an anniversary celebration occasion. We do not regard it as correct to call the First Methodist Church "the first Protestant church in San Francisco," even though by the use of the word "in" instead of the word "of" the intent may be to claim less than if the word "of" were used. If such intent there be, it is not apparent, and the declaration is misleading.

The First Presbyterian Church was the first Protestant church organized in San Francisco. It was organized on the 20th of May, 1849. The Rev. William Taylor, one of the pioneer Methodist ministers in California, afterwards a bishop of that Church, states in his book, "California Life Illustrated," published in 1858, that he organized "the first Methodist Episcopal society in California." Mr. Taylor did not arrive in San Francisco until the 21st of September, 1849; and he found on his arrival four organized churches: First Presbyterian, First Baptist, First Congregational, and Trinity Episcopal.

Mr. Taylor states on one of the pages of his book: "Though the Methodists were the first Protestants to explore California as a missionary field, Rev. William Roberts and Rev. J. H. Wilbur, Methodist missionaries to Oregon, having as early as May, 1847, visited San Francisco, Monterey and other points, and made earnest appeals to the Church on the importance of sending missionaries there immediately, and though the General Conference as early as May, 1848, authorized the organization of the 'Oregon and California Conference,' and the appointment of two missionaries for California that year, still, in the order of time we were considerably behind other denominations in occupying the field."

While these two missionaries for Oregon were in San Francisco they held some religious services and organized a class of six or eight members. A class leader was appointed, but being a timid man

no class meetings were conducted until Mr. Asa White, a local preacher, reached San Francisco from Oregon in May, 1849. There is nothing to show, so far as we know, that Mr. White came as a preacher. He was a roving pioneer—a workingman, and his preaching, or exhorting, as it was called, was incidental. But be this as it may, he arrived on the 10th of May, and, according to Bishop Taylor, at an early date thereafter reorganized the scattered class which, as already stated, had never functioned after the departure of the Oregon missionaries. Before the arrival of Mr. White, the movement for the organization of the First Presbyterian Church was well along toward consummation, the Rev. Albert Williams, appointed for that work by the church board in New York, having reached San Francisco on the 1st of April. The final preparatory steps for this organization were taken on the afternoon of Sunday, May 13, when Mr. Williams preached in the public school house, and on the 20th of May the formal and complete organization was made. Mr. Williams states in his book, "The Story of a Pioneer Pastorate":

"A leading sentiment in the minds of those who constituted the original members of the First Presbyterian Church of San Francisco, and which prompted this early organization, was the wish to unfurl the banner of church membership for their own sake as well as for the sake of others. They desired to be known as under and bound by their religious vows."

When Mr. Taylor reached San Francisco on the 21st of September he found the members of the class at work putting up a little church building, 25 by 40 feet, using $1,500 worth of lumber freighted from Oregon at a cost of $1,100. But he found the Baptists, who organized the second Protestant church in San Francisco, worshipping in a building opened first for worship on the 5th of August, and at the request of their pastor he preached from their pulpit the first Sunday after his arrival, on the text, "What think ye of Christ?"

Although Mr. Taylor found the Methodist brethren earnestly at work 'building a house for the Lord' out of material sent by William Roberts from Oregon, who at that date was mission superintendent both for Oregon and California, his statement in his book is, "There was as yet no regular board of trustees." This building was dedicated on the 8th of October, 1849, the third Sunday after Mr. Taylor's arrival—this standing as the second church building dedication service in California, the Baptist service being the first.

Assisting Mr. Taylor in the dedication services that October Day in 1849 were the Revs. Albert Williams, pastor of the First Presbyterian Church, O. C. Wheeler, pastor of the First Baptist Church, and T. Dwight Hunt, pastor of the First Congregational Church.

How appropriate the text for that sermon that day back there in 1849! "The voice of one that crieth, Prepare ye in the wilderness the way of Jehovah; make level in the desert a highway for our God. Every valley shall be exalted and every mountain and hill shall be made low, and the uneven shall be made level, and the rough places plain, and the glory of Jehovah shall be revealed."

Methodist friends of whom we have enquired state that a Methodist church is considered duly organized when a quarterly conference has been held, and the record in Bishop Taylor's book is: "The first quarterly meeting in California was held in our chapel on Powell street; it commenced by the organization of a quarterly conference on Saturday night, December 2, 1849."

When the two Methodist missionaries for Oregon passed through San Francisco in 1847 they organized a small Sunday school which was kept up for a few months, but which was unable to withstand the general stampede to the gold mines early in the following year. But this was not the first Sunday school established in San Francisco. In 1846 Mr. Charles L. Ross, a Baptist layman, conducted a Sunday school of six members.

Nor was the first Protestant sermon preached in San Franisco given by a Methodist. Mr. Anthony, in his "Fifty Years of Methodism," states that it was given by the Rev. J. H. Roberts on the 25th of April, 1847—in the dining room of a hotel, right "where Satan had his seat," but with the distinct understanding that there should be no drinking nor billiard playing while the services were being conducted.

Several weeks earlier, however,—on the 17th of March, 1847, a religious service was conducted by an Episcopal clergyman, the Rev. W. R. Leavenworth, the chaplain of the Stevenson regiment which had come to California that year. It was held in the Parker House, on Kearny street, opposite the Plaza, a good congregation being gathered, by special effort, from the streets, the saloons and the dance halls.

As early as August, 1846, and regularly thereafter, preaching services were conducted in San Francisco by Mormon elders, members of that band led here that year by Samuel Brannan—one feature of a plan to take possession of California as Utah had been taken possession of, but which came to naught because on their arrival the Stars and Stripes were found floating here.

Religious services were conducted in San Francisco from time to time in the latter half of the year 1846 by Captain Montgomery of the war sloop Portsmouth—a ruling elder in the Presbyterian Church—who, at the command of Commodore Sloat, floated our flag over the town on the 9th of July in that year, two days after it was floated over Monterey and California taken possession of for the United States. The Rev. James L. Woods, who came to California in 1849, and who was in later years the writer of many historical articles, wrote in 1900: "This, as far as known, was the first public Protestant worship held in San Francisco, and among the first in the state." There is no record of any preaching at these services.

Probably the first public religious service conducted by a Protestant minister on California soil (other than that by the chaplain of Sir Frances

Drake's ship on the shores of Drake's Bay away back in June, 1579) was by the Rev. Walter Colton, a Congregational minister who was chaplain on the United States frigate, Congress, stationed at Monterey in 1846, and who along with Robert Semple began on the 15th of August, 1846, the publication of "The Californian," the first newspaper printed in California.

Although there is no record of any religious services in 1846 except those held each week by the Mormons, and the few conducted by Captain Montgomery, it is thought that some naval chaplain may have conducted a service on shore. The Star, July 24, 1847, announced that Chaplain Newell of the Independence would hold service on shore the following Sunday.

At a public meeting held on the 8th of May, 1847, Chaplain Leavenworth spoke of the need for regular religious services, and a committee was appointed to take steps for establishing a church. The Star, the only paper published in San Francisco at that time, remarked: "We hail this as the first step towards planting the standards of our glorious institutions on the shores of the Pacific, and trust an energetic co-operation of our citizens will ensure success to the enterprise."

More than a year passed, however, before regular religious work was undertaken in San Francisco. This was after the discovery of gold. In the summer of 1848, when it began to be evident that thousands would be flocking soon to these shores, an urgent appeal went through the United States Commissioner to the Hawaiian Islands, who was here temporarily, to the Rev. T. Dwight Hunt, an American Board missionary in Honolulu, to come to San Francisco and enter on regular religious work. He came in November, and as City Chaplain began on the first Sunday of that month an undenominational work which he carried on satisfactorily until the First Congregational Church was organized in July, 1849. (Interesting features of his work as City Chaplain were given in The Pacific in the issue dated Nov. 2, 1916).

While this study of church beginnings in San Francisco shows that the First Presbyterian Church must stand as the first Protestant church in San Francisco, it may be well to note here the fact that it was not the first Protestant church organized in California. The first in California was the Presbyterian Church at Benicia, organized on the 15th of April, 1849, and not in existence for many years. But neither in Benicia nor in San Francisco was built the first Presbyterian church building in California. The first was built in Stockton and was dedicated on the 5th of May, 1850. The First Presbyterian Church of San Francisco worshiped for a few weeks in a room used for court purposes; next in a tent until the rains drove them to the temporary court house or rooms. Their first building, constructed in New York, came around the Horn and was erected here late in 1850. It was the first church building in San Francisco constructed on ecclesiastical forms.

It is noteworthy and of considerable significance and suggestiveness, that one of the six persons—three men and three women—co-operating in forming the First Presbyterian Church of San Francisco in May, 1849, was a New England Congregationalist—Frederick Billings, later one of the leaders in the founding of the University of California which became the nucleus of the University of California, endower of one of the chairs in the Pacific School of Religion after he had returned to his native place and church at Woodstock, Vermont, and had acquired wealth. On the steamer hither he became acquainted with the Rev. Albert Williams, the minister appointed in the East to begin the Old School Presbyterian work in San Francisco. He believed in getting into organized Christian work at once, and so en route he pledged himself to enter into the movement which resulted in the organization of the First Presbyterian Church seven weeks after the steamer reached San Francisco. Mr. Billings was one of the very few lawyers who in those early days were regular attendants at church. It is of record that several times he swept and opened the building in which the services were held, and was for years the church's most loyal supporter, financially and otherwise.

It is difficult to determine which of two churches was the third Protestant church organized in San Francisco—whether the First Congregational or Trinity Episcopal, which was first called Holy Trinity. The date of the organization of Trinity is given usually as July 22, 1849; that of the First Congregational, July 29. The Rev. D. O. Kelley says in his history of California: "The first clergymen to begin holding regular public services of the Protestant Episcopal Church were the Rev. Flavel S. Mines and the Rev. Augustus Fitch of the Diocese of New York, on July 8th or 22nd, 1849. The organization of Holy Trinity Church took place immediately afterward, with the Rev. Flavel S. Mines as rector." At another place in his history, Mr. Kelley states: "Two services had been held on July 8 and 22 by the Rev. Flavel Scott Mines, at the American House on Stockton street. Then a meeting was held with Colonel Stevenson in the chair, when it was decided to organize a parish to be called Holy Trinity. This was completed by the election of a vestry on July 29, 1849." Steps taken previous to July 29 resulted in the organization on that date of the First Congregational Church—the day on which the Episcopalians completed their organization.

That the Congregational Church was not organized until several others had come into existence was due to the fact that it was stipulated in the contract with the Rev. T. Dwight Hunt as City Chaplain that he should not be a party to the organization of any denominational work within a year from the time that he entered on that of the chaplaincy. By the middle of the year 1849, with several churches organized, there was no reason for the continuance of the City Chaplaincy, and so, released from his engagement and that stipulation

also, the First Congregational Church with ten charter members came into existence with Mr. Hunt as its pastor.

The foundations for other church organizations were begun in 1849, but those herein named were the only organizations made that year.

CHRONICLE AND COMMENT.

It is high time that the Church stopped telling men and women what they will get by being followers of Christ and concentrate on what they must give if they are to be his disciples in deed and in truth.

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Writing of the ideal that was set before them in the war an army chaplain says: "Now the soldiers are going back to the old task of money-getting, and feel that they are stepping down to a lower plane of life."

✣ ✣

Not long ago a Christian Japanese made a gift of fifty thousand yen to found a Chair on Christian Philosophy in the Imperial University. A missionary writes "This has not yet been accepted. They are afraid of it, although there is a Chair on Buddhist Philosophy."

✣ ✣

A missionary of thirty-three years of service in China writes: "There are ten of thousands of Chinese who die alongside the road, every year, like dogs, all over China. There are thousands of people in China who never know what it is to be warm, and millions of them never known what it is not to be hungry."

✣ ✣

A missionary in Japan writes that the people are "so numerous that one feels as if she were stepping on them." In New York City there are twenty thousand people to the square mile; in Tokio the average is seventy-three thousand, and in Asakusa, the most crowded district there are 138,232 persons to the square mile. It is not to be wondered at that Japan seeks outside room for expansion.

✣ ✣

Writing from Claremont, California, to the Christian Evangelist of St. Louis, of which paper he is the Editor Emeritus, Dr. Garrison says: "Towns, like men, are not to be measured by their size so much as by the height of their ideals and their mental and moral achievements. Measured in this way Claremont will not suffer in comparison with many towns containing a much larger population."

✣ ✣

Detroit, Michigan, with a population exceeding 900,000 has foreigners as follows: Germans 150,000; Polanders 120,000; Italian 40,000; Jews 40,000; Hungarians and Roumanians each 28,000; Czecho-Slovaks, 15,00; Syrians 12,000; Russians and Swedes each 10,000; Greeks and Serbians each 8,000; Armenians, Belgians and Lithuanians, each 6,000; Danes 4,500; Croatians 3,000 and Finns 2,000. There are not less than 40,000 Negroes in Detroit. Wayne County, in which is the City of Detroit, is organizing a federation of churches and will employ a secretary on a $5,000 salary.

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"After a somewhat long life in which I have seen many family interiors in many lands the strong impression on my mind is that the home pictures to which I look back as sweetest, tenderest, most loyal towards parents and most reverential toward God, are pictures of Jewish homes," writes Dr. Charles W. Eliot, president emeritus of Harvard. He attributes this to the peculiar ethical conceptions which are the foundation of Jewish family life. Writing of the noble quality of the literature of the Jewish people Dr. Eliot declares that the first three verses in Genesis in the King James version are "the most superb sentences in the English language." The 19th Psalm he holds to be "the most magnificent of sacred songs," and the 150th Psalm, "the most glorious ascription of praise to God ever written."

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The Saturday Evening Post, a popular weekly, contained in the number bearing date of November 1, 1919 a picture of a scared and hatless man jumping down through space toward a mountain of "Future Taxes," while tumbling after him were great boulders bearing such inscriptions as: "Taxes, Real Estate Taxes, Personal Taxes, Commodities Taxes, Income Taxes, Excess Profit Taxes." There are people who are not scared by increased or increasing taxes. They are situated so as to turn and take more than the increase out of other people. In illustration of this read the article elsewhere in this number of The Pacific with the caption "Taxes Assured." This is "a gay old world" for people in places of vantage industrially. Many of the taxes that many people suppose persons in business or industrial enterprises to be paying, they don't pay at all. The people who patronize them or buy their products pay the taxes for them.

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We found the following item last month in a religious Journal: "Yesterday for some time I observed eight working men engaged in removing parts of a structure and loading the pieces on a freight car. At no time were more than two of the men making any pretension of working at once; most of the time they were all visiting or watching passers-by, and in the whole period the eight men did not accomplish what one good honest man should have performed. They apparently were concerned about their 'rights'; if the employer had rights they were undiscoverable." The Pacific could cite many similar unjust and unrighteous acts on the part of workingmen. But the time is past for the laying of emphasis upon such action. The need now is to get at the root of the matter—and cure the disease. Labor will never be just so long as capital is unjust. Real brotherhood will take the shirk out of the shirkers. If any one doubts it let him reread the New Testament. And all down through the centuries are to be found glowing examples and illustrations of what love will do.

TAXES ASSURED.

Very few persons have any realization of the injustices heaped upon them in the existing industrial system. To considerable extent it is the ultimate consumer and not the producer, especially the big producer, who is paying the cost of the war.

An article in a recent number of the New York Times, by a member of the New York State Chamber of Commerce, traces the high cost of living to what the Times in its headlines calls "unreasonable government levies upon corporations, firms and individuals."

We do not agree with this—that the government levies were unreasonable. But men to be affected by them, giving thought only to self, jumped to the conclusion that they were and prepared to defeat them; that is to make other people pay those taxes for them, and often much more than pay them. They not only assured the taxes, but they took from the public big tribute over and above the taxes.

We quote now this New York Chamber of Commerce man:

"When the question of meeting the war debt came up two definite plans were proposed. One called for the taxation of industry by penalizing and punishing all profits, and the other called for a revenue gained from all sources of national activity. The first plan predominated, with the result that the expansion of industry was penalized and the purchasing power of the dollar reduced.

"What did this tax mean to every factor and branch of industry? Every man who had any definite offering to make to the industrial life of the country knew that a large percentage of his profits would be taken away from him to meet an enormous budget incurred from the war debts. He did not know how big that budget was going to be, nor the extent to which he was going to be taxed. All he had was a hazy idea that at some time during the year he would be apprised of the tune to which he would have to sing.

"What happened then? Let me take my own industry as an example. I am interested in the merchandise of coton goods. The first factor controlling this work is the owner of the cotton plantation. Under the new conditions, he knew that his profits would be taxed. He did not know the degree of the taxation. In order to be on the safe side, he decided to make a general increase of 50 per cent in his selling price. Instead of selling cotton at 20 cents a pound, he sold it to the mills at 30 cents a pound. His taxes were assured, and the first step in adding the eventual price that the consumer would pay was taken. Then came the mills. They, too, were aware of the fact that before very long the government would ask them to part with a percentage of their profits. Again this percentage was a nebulous quantity and the mill owner, in order to protect his own interests, made a blanket increase that would in no way endanger his profits. The same thing happened with the bleachers, the starchers, the machinists who equipped the factories, the men who sold the oil and the men who made and sold the paper to wrap the finished product. Through all the innumerable steps that the cotton cloth had to go, large wholesale increases were made in order that the size of the tax, whatever it would turn out to be, would be covered.

"What was true of the cotton industry was equally true of every other branch of work. This means that not only did the consumer pay his share or percentage of the federal tax, but that all along the line he paid the manufacturer the additional amount that insured to the latter his net profits. The cost of living was inflated for the one reason that the growers and the manufacturers had no definite basis on which to figure their taxation rates. They had no definite idea of the size of the federal budget."

This New York Chamber of Commerce man says that nobody was more aware of what he calls "this sad state of affairs" than the New York City merchants.

"They knew the rising and cumulative blanket increases, but under existing circumstances were powerless to help matters. The matter finally came up before the New York Chamber of Commerce. It was then that a decision was reached to go at the problem from the bottom up. Late in August a committee was apointed to make definite efforts to reduce the taxation of industry and of the consumer in this vicious fashion and to bring public sentiment to bear upon the feasibility of urging legislative action on the subject of taxes."

The writer of the article continues:

"We have a huge war debt and we must pay it. There is no getting away from that. But there is no reason in the wide world why the present generation should be burdened with all of the paying of the debt. . . . American industry, which controls the cost of living, cannot live under the heavy burden of taxation levied upon it. What's more, just as long as the size of the federal budget remains an unknown quantity American industry will continue to add the probable, which is always the maximum, tax percentage to its selling price. It is the consumer who pays this.

This New York man has made a candid statement, which, properly interpreted, means that American industry having already shifted onto the public the burden of the cost of the war by more than assuring the special taxes in many instances, now would pass it on to future generations.

"The remedy for the situation, as I see it, is, first, to spread the war debt over a greater period than contemplated, and, second, to fix a definite maximum budget beyond which the government cannot go."

In way of illustration of how admirably this worked out for the persons who thus planned to shift the burden of taxation, take a hypothetical case. If a man's profit had been $100,000, an advance of fifty per cent in the selling price would bring in $150,000. Let twenty-five per cent be assigned to cover the extra tax assessment and other outlay, which would be ample (at least before increases all along the line had made wages

to mount up) and the business would net then $112,500. That is the man assured his taxes and bagged $12,500 more than the previous year.

In a late number of the British Weekly it is stated that public opinion is settling down to a measure for the confiscation of war-time profits—that is, that all increase in the wealth of any individual between August, 1914 and the year 1919, due directly or indirectly to the state of war should be turned into the exchequer. The proposal is meeting with much favor both in high places and low places. Lord Rhondda has declared: "No one should make money out of the war.' Sir Donald Maclean champions the measure. The British Weekly says: "The tax on profiteers would command the suffrages of nine out of ten." However, the Weekly remarks that the government is essentially a capitalistic government.

Would that both in England and the United States the war-time profiteers could be made to disgorge! One example only! Central Leather's earnings for the quarter ending September 30, 1919, were $8.63 on the common stock, which amounts to $39,701,031. This quarter dividend was after charges and federal taxes and preferred dividends had been paid.

TWENTIETH CENTURY ESTIMATES OF THE BIBLE.

Testimonies of Prominent Men.

In his lectures in the Greek Theater in Berkeley a few years ago Theodore Roosevelt said: "I would like to enter a most earnest plea that we in our hurried and rather hustling life of today do not lose sight of the hold that our forefathers had on the Bible."

"Preach the Bible as a guide of conduct. I feel that it would be a great mistake for our people if they ever lose the Bible as their habitual standard and guide in morality.'"

And Roosevelt quoted Huxley as saying: "The Bible is the most democratic book in the world. The Bible has been the Magna Charta of the poor and the oppressed down to modern times.

President Wilson said recently: "No great nation can survive its own temptations and its own follies that does not indoctrinate its children in the Word of God."

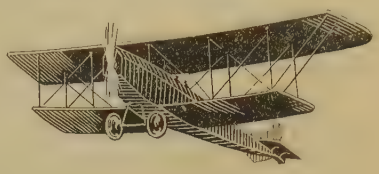
In one of the early weeks of our national participation in the world war General Leonard Wood wrote to the American Bible Society: "We must put behind our men everything we have—not only of material wealth, but also of moral and spiritual force. In providing each soldier with a Testament you will do much to bring this about."

General Pershing's comment on the work the Bible Society early was planning to do for the soldiers was: "I am glad that every man in the army is to have a Testament. Its teachings will fortify us for our great task."

General Foch wrote to the American Bible Society when he heard of their plans to put a New Testament into the hands of every American soldier: "The Bible is certainly the best preparation that you can give to an American soldier to go into battle to sustain his magnificent ideal and his faith."

Doors Opened.

The Scriptures were eagerly received and carefully treasured. Literature and books of other kinds were thrown aside but the Book of Books was taken and carried to the end of the war.



A Message from Heaven Delivered by Aeroplane

The army heads and civilian leaders of the Allied Forces paid tribute to the Word of God. The armies from America, British Dominions, France, Italy, Japan and other Allies carried New Testaments everywhere, into battle and back again to their own people. This fact tremendously opened the doors everywhere to those nations.

Among The Roman Catholics.

The Paulist Fathers in America were so stirred up by the activities of the Bible Societies that they provided 500,000 New Testaments for the Knights of Columbus and printed in them the promise of the Pope that he would grant three hundred days indulgence to those who would read the New Testament for fifteen minutes a day. Today Bible classes with the Bible as a text book are organized in many Catholic Churches and even in Italy the Pope has recently directed every priest to read portions of the Scripture in the vernacular of the people every Sunday. All this undoubtedly has a tremendous influence in the Roman Catholic lands. The Greek Catholic world, the Mohamaden world and the so-called Non-Christian world have also been profoundly moved with new interest in the Word of God.

A Distinguished Chinese Educator.

A distinguished educator of China, Yu Yue Tsu, sent this message, as it stands in English, to the American Bible Society in June 1919:

"The translation of the Christian Bible into our national language has placed in the hands of our people a book than which there is none with greater power for moral uplift and spiritual enlightenment. The great ideas of divine love, human brotherhood,

holiness, unselfish service, all culminating in the wonderful idea of the kingdom of God on earth, are emphasized and exemplified in its pages as nowhere else. They are powerful dynamics in undoing social wrongs and erasing class distinctions, in humanizing social relationships and democratizig governments. They have condemned the opium traffic, raised the status of women and children, purified the home, emancipated the slaves, energized the moral nature of man, taught the value of human life, produced happiness in life and labor, and created a new conscience both for the individual and for the community. The open Bible, the greatest heritage of Christendom, is made accessible to China's millions, and it will not fail as their guide and inspirer in the nation's upward struggle for moral perfection and spiritual freedom."

HOW TO USE THE BIBLE.

When in sorrow, read John 14.
When men fail you, read Psalm 27.
When you have sinned, read Psalm 51.
When you worry, read Matthew 6:19-34.
Before church service, read Psalm 84.
When you are in danger, read Psalm 91.
When you have the blues, read Psalm 34.
When God seems far away, read Psalm 139.
When you are discouraged, read Isaiah 40.
If you want to be fruitful, read John 15.
When doubts come upon you, try John 7:17.
When you are lonely or fearful, read Psalm 23.
When you forget your blessings, read Psalm 103.
For Jesus' idea of a Christian, read Matthew 5.
For James idea of religion, read James 119-27.
When your faith needs stirring, read Heb. 11.
When you feel down and out, read Rom. 8: 31-39.
When you want courage for your task, read Joshua 1.
When the world seems bigger than God, read Psalm 90.
When you want rest and peace, read Matthew 11: 25-30.
When you want Christian assurance, Rom. 8:1-30
For Paul's secret of happiness, read Col. 3: 12-17.
When you leave home for labor or travel, Psalm 121.
When you grow bitter or critical, read 1 Corinthians 13.
When your prayers grow narrow or selfish, Psalm 67.
For Paul's idea of Christianity, read 2 Cor. 5: 15-19.
For Paul's rules on how to get along with men, Rom. 12.
When you think of investments and returns, Mark 10: 17-31.
For a great invitation and a great opportunity, Isa. 55.
For Jesus' idea of prayer, Luke 11:1-13, Matt. 6:5-15.
For the prophet's picture of worship that counts, Isa. 58:1-12.
For the prophet's idea of religion, Isa. 1:10-18, Mic. 6:6-8.

Why not follow Psalm 119:11 and hide some of these in your memory?

RELIGIOUS EDUCATION AND SOCIAL PROGRESS.

By Francis Herbert Evans, Professor in Pacific School of Religion.

(Two valuable addresses were given by Professor Herbert Francis Evans of the Pacific School of Religion at the annual meeting of the Northern California Congregational Conference in San Francisco last month. One on "Religious Education and Social Progress." The other on "The Church and Religious Education." At our request Professor Evans has furnished them in condensed form for publication in The Pacific. The first, as condensed, appears herewith. The second will appear next month. In that there is suggested an educational program for a church with a social motivation. Weaknesses in the present organization are pointed out and certain definite advances are suggested—Editor.)

There is a very close relationship between social an industrial conditions and the future of religion. We may not safely deny the critical situation in which we live; the ehausxtion of war, the enormous world debt, the unprecendented expansion of credit, the rapid redistribution of wealth, and the universally talked of high cost of living.

We live in a period of social unrest. We live also in a period in which new groups are becoming conscious of new power, so that if we were to attempt to define the characteristic of our times in one phrase it might be "The unprecendented pressure for social adjustment."

When we turn from the social situation of our times to the church situation we find as an outstanding factor that Protestanism is broken up into over 150 denominations. It is not my purpose at this time to discuss the rightfulness of these groups. I am simply stating a fact, an obstinate fact.

If we look further into the church situation there are certain elements which become apparent.

We find also a majority of Christendom living under a religion of external authority within a church that declares that it alone may mediate between the individual and his God. The Catholic Church is a highly organized ecclesiasticism which gains its efficiency through the joint wisdom of its leaders closely directed action. It is the church of external authority. If we seek to evaluate the efficiency of Christianity in these days we must not forget that it is possible that autocracy may do more temporarily for social amelioration than a laissez-faire Protestantism but we must also remember that autocracy leaves a people in a helpless condition.

Turning from Catholicism to Protestantism we

find several outstanding characteristics of this form of religious expression. The Bible has been substituted for the church as authority for religious living. We recognize the significance of the Word of God as a standard but we note that oftentimes the Bible is used in an undiscriminating way and some portions of the Bible which are pre-democratic in character are used as of equal authority with for example, the teachings of Jesus. The social emphasis in the teachings of Jesus has not its full value in many of our Protestant churches.

An obvious element in our Protestant churches is the universally taught Christian experience in which individuals may have fellowship with God without mediation of any other human being. This makes for vitality of experience, and is hopeful for the future.

A further examination of our Protestant situation shows a large emphasis on individual salvation. This in itself would not be so serious if the later teachings of the church sent out these individuals into social service, but all too often we find Christians thinking of those things which they receive from the church rather than those things which it is their privilege and duty to give to the church and society. With many there is a larger interest in preparing for a Heaven hereafter than in honest labor to create a Heaven here and now.

There is a marked tendency to look backward and find in the recital of a creed or the rehearsal of a theology the fundamental meaning of life. There is in the church of today a distinct tendency toward the perpetuation of a churchly past rather than a forward-looking attempt to create a new world.

When we look into the Sunday schools of our Protestant Churches we often find as factors of the situation opening exercises that are almost anything than worship, uniform lessons for the wide range of experience of boys and girls and mature Christians, the half-hearted use of graded lessons that seek honestly to meet the needs of growing boys and girls, and the almost entire neglect of well-considered outgoing Christian activities. The class hour is characterized very largely by the imposition of adult ideas upon immature boys and girls.

A Protestant minority defines itself in terms of Religious Freedom. This religious freedom is often characterized by freedom from responsibility to serve; it is often characterized by a cold intellectualism; by a lack of moral and social passion. These people often carry with them a sense of personal superiority which does not function for the common good.

We have been seeking to look the facts honestly and squarely in the face, not in an atmosphere of criticism; not because we prefer a pessimistic to an optimistic outlook, for we do not, but in days like these it is absolutely essential that we shall know the facts so that we may be wise in our future movements.

What response will the Christian Church make to the social situation in which we find ourselves? May it not be said fairly that there is an urgent need of a new Protestant consciousness? That, as in the days of Luther the protest was directed against, what he regarded, an unjust ecclesiastic autocracy, so in our day the protest shall be directed against autocracy in the social world?

This new Protestant consciousness will not ignore the past; it will appreciate the values that are there but it will forward looking primarily. It will be socially minded. It will seek to have a message and render a service at the point of pressure in our generation; it will teach a "Democracy of God," not an autocracy.

In this new Protestant consciousness there will be an educational emphasis. As our democracy rests its future security upon an intelligent citizenship, so the Christian Church will urge a thorough study of the present social situation for young as well as old in order that Christians may be able to serve well in an age of social reconstruction.

The new Protestant consciousness will not forget that lesson which has been taught so well in the new education expressional activity as an integral part of the educational process, our churches will more and more develop an ever-widening and increasingly significant program of constructive social amelioration.

In all of this instruction and service for the common good Christianity will not forget its God but will teach a God for a democratic era, and fellowship both with that God and with Jesus who interprets that God to us, and with the men for whom God cares and for whom Jesus Christ lived and died. Fatherhood and Brotherhood will be great words in the new Protestant era and will in this new Protestant consciousness be suffused with a great Christian passion which shall not only reach out toward a Father-God but also toward our fellowmen.

A CHAPLAIN'S MUSETTE BAG.

By Reed B. Cherington.

Given at the Annual Meeting of the Northern California Congregational Conference.

In the seven minutes allotted to me I wish to touch on one or two salient points that stand out as vital in defining the future relation of the church to the world as it is called upon to minister to mankind.

The war has thrown off a number of by-products that may become not the least of the main staple products in the affairs of the world of tomorrow, even a s gasoline once a useless waste has now become one of the main staples of the oil industry.

Without mentioning many of these by-products that come to ones mind let me jump right into the middle of my subect, by becoming very personal and take concrete examples to suggest the thought.

As a chaplain in the army on the other side, I

had as a part of my outfit a side sling, or a mussettee bag as the French called it, in which I carried various articles that were essential to the work of a Chaplain in ministering to the men on the firing line after going "over the top."

The contents of this bag immediately brought to mind the words of St. Paul, I am all things to all men that by all means I might save some. In that bag could be found the makings of the feast of Pentecost, when every man present spoke of religious life each in his own tongue. You should have seen that religious polyglot.

There were the Jewish Bible and prayer book, Catholic prayer books and testaments, rosaries, and crucifix, a Protestant book of prayer and Bible, and even a Christian Science book of devotions, my commission set and a French dictionary, then the usual packages of cigarettes, matches, a can of jam and a first aid packet, with bandages, codine and iodine.

It was my lot to minister to a large number of wounded and dying men in the great Argonne battle. The Machine Gun Battalion with which I was chaplain was on the left flank of our Division and we received a fearful attack for eight days before we were relieved. On the first day of the fight, a dentist and myself took care of a hundred wounded men and lost only three before they were evacuated. The other days and nights were as fearful and worse, always under the fiercest shell fire and the constant straffing from machine guns and airplane attacks. Men were blown into eternity at ones very elbow, the wounded were everywhere. And what wonderful fellows these men proved themselves to be. It would be a joy to relate the bravery manifested in the face of fear, the spirit of consideration by the wounded for others, the absolute unselfishness shown as men waited their turns for attention; but this is beside the subject.

From that musette bag men were ministered to. First their wounds were sterilized, bound up, and the pains were relieved. Second, the cigarettes, which were absolutely essential were handed to the men to calm and distract them. Third, the men made comfortable and calmed were then spiritually ministered to; perhaps it was through a Jewish prayer book, or a Catholic rosary, or if dying, the crucifix placed before the closing eyes, or through the loan of a testament or the Christian scientist book of devotions. Once it was a young German lad, a prisoner severely wounded in the groin, and he knew that he was about to die. He asked in broken English, are you a Catholic Chaplain? No, I told him, but sat down and we talked the coming end over together. These men all had waved aside the theological barriers and were ready to talk about the real things of religious life. They were facing the stern facts of life and death, on the brink of eternity. This was something more than the mere spirit of religious toleration, it was facing grim realities and if there was to be found any comfort in religion they sought it there in the helps of the musette bag.

These men did not care what particular brand of theology the Chaplain represented, they knew that here was a Chaplain and he must have ready at hand that religious help that would meet the particular needs of the individual, and with this assurance it was asked for and received.

There was something that was vital in the ministry of the musette bag, there was a genuineness in its contents, and it seemed as though it was in concrete form the spirit of the Master when he called these who would follow himto a life of service and ministry, to care for the afflicted to bind up the bruised, and give that which was essential and needed at the moment, and then to speak in religious terms that might be understood.

If the church of Jesus Christ is to find its place as a vital institution in the affairs of the world of tomorrow, and I believe it will, it must be what this musette bag so concretely stood for. Service to the world in distress, to minister to the actual needs just as they present themselves, and a vital gripping of what religion may offer in the realities of life and death.

A WAY SUGGESTED BY THE CLOTHING INDUSTRY FOR THE SETTLEMENT OF LABOR DISPUTES.

(This article appeared in the New York Times in October. See a comment on it in the editorial in this number of The Pacific under the caption, A Way Out." We do not know how democratic the plan is on which the firm of Hart, Schaffner & Marx has been working, but presumably it is not the real democracy in industry which only can give justice in full and do away with industrial war. However, it is evident that the plan has been working well, and it points in the right direction—to a system in which the workers will be their own employees or masters, there being no longer any over-lords.—Editor.)

The annals of labor history in the United States contain no record of any other such institution as the joint council of the clothing industry created at Rochester on September 4, by representatives of the two human elements involved in the manufacture of clothing, to meet the need for law and order arising from the nationalizing of the industry. This Joint Council stands today as a unique experiment, representing the attempt of serious-minded, broad-visioned men on both sides to bring about peace in an industry that always has been rent by industrial strife.

The beginnings of this Joint Council, which was vested with the authority to fix for the spring manufacturing season in the men's clothing industry from October 1, 1919 to April 1, 1920, the wages for the quarter of a million workers involved, may be traced back for some ten years when Sidney Hillman, now president of the powerful industrial union known as the Amalgamated Clothing Workers of America, but then a young Russian Jewish emigrant, was working as a clothing cutter in the

factory of Hart, Schaffner & Marx of Chicago.

As he worked at his bench, Hillman dreamed a dream of a day when the manufacture of men's clothing, then one of the most underpaid and seasonal occupations, in which the economic loss from strikes and lockouts amounted to millins of dollars annually, would be raised to the dignity of other skilled trades. He even ventured to dream of a day when there would be no more strikes and lockouts; when capital and labor might find a common ground on which they could meet and work together for their mutual advantage.

But Hillman was not alone a dreamer; he possessed the faculty of reducing the substance of his dreams to a tangible asset. The United Garment Workers, a labor organization chartered by the Federation of Labor, was then the dominant factor in the men's clothing industry, and Hillman, as a local leader in the United, proposed to Hart, Schaffner & Marx, his employers, that they adopt his plan. The fundamentals of the plan included recognition of the workers' right to organize along lines of their own choosing, collective bargaining, and the establishment of a factory council of workers' and manufacturers' representatives, with equal power, which would work out in conference the problems of the trade. The proposition was accepted by Hart, Schaffner & Marx, and for ten years there has not been a day's time lost in their factory through a strike or lockout. In a bigger, broader sense, these are the principles of the Joint Council of the entire industry, just established.

Hillman's successful experiment in Chicago gave him a tremendous power in the United Garment Workers, and in 1915 he was slated for International President, but, fearing his growing prestige, the organization put the "steam roller" over him at the convention. Hillman's answer to this was to form the Amalgamated Clothing Workers of America, which in four years has grown until it includes in its membership 95 per cent of the workers in the entire men's clothing industry of the United States and Canada.

The present movement for law and order in the industry, however, may be said to have received its real impetus from two happenings. The first was the appointment on August 30, 1918, of Dr. Meyer Jacobstein of the University of Rochester as permanent representative in that market of Professor William Z. Ripley, and Louis E. Kirstein, who at that time represented the arbitration board of the market, and who had just handed down a decision on a wage increase. Then, on December 17, 1918, came the announcement by the Amalgamated that it would extend its drive for the 44-hour week into every clothing market in the country. The first of these events established a precedent for the scientific handling of labor problems that has since brought into the industry a long array of college professors and industrial management men who are bending their energies toward putting the industry on a stable footing, and the second forced the clothing manufacturers to realize the power of the Amalgamated and the necessity for co-operating with it.

These significant events were followed on February 13 of this year by the recognition of the Amalgamated by the Rochester market and the establishment of arbitration machinery for the adjustment of industrial differences. This was the real entering wedge that enabled Hillman in the next seven months to establish similar agreements in the markets of New York, Chicago, Baltimore, Montreal, Toronto, Cincinnati, and several smaller clothing centers in this country. In this short period of time the attitude of the clothing industry toward organized labor, as represented by the Amalgamated, underwent a complete change.

Finding their national organization inadequate to deal with the Amalgamated, the clothing manufacturers on July 18, 1919, organized the National Industrial Federation of Clothing Manufacturers, with Samuel Weill of the Stein-Bloch Company of Rochester as chairman of the Board of Governors of the body. During the week of August 30 this body met in Rochester jointly with the National Executive Board of the Amalgamated, and the Joint Council which will hereafter govern the industry, was the concrete result of the meeting.

Speaking of the Joint Council, its aims and purposes, and what the application of the same principles to other industries would mean, Dr. Meyer Jacobstein, now chairman of the Board of Labor Managers of the Rochester market and member of the National Board of Labor Managers of the clothing industry, said:

"Final and complete co-operation is attained through a joint council consisting of manufacturers on one hand, represented by the officers of the National Federation of Clothing Manufacturers, and by a committee of the Amalgamated on the other. Conflicts and warfare arising from differences of opinion are rendered almost impossible through the establishment of arbitration machinery to which all disputes must be referred for final adjudication. Through this machinery the clothing industry is seeking to establish law and order in industry. The American ideal of representative government by rule of majority, of fair play, teamwork, and co-operation, is made possible through such machinery. In a competitive industry like ours labor problems can be solved only on a national basis, and that is why a far-reaching piece of machinery, which functions nationally, had to be set up.

"Other industries that are national in scope and competitive must, soner or later, work out the solution of their labor problems along these lines. For this reason, the clothing industry is blazing the trail, is pioneering for all industries and for the country.

"What is the next step? I venture the prediction that, when the leading industries of the country are organized on such a basis as the clothing industry is organized, the next step will be the organization of a national joint council consisting of representatives of capital and labor from the dif-

ferent industries. This council will sit in judgment upon the demands made and the policies formulated by any single industry. This joint council, speaking for all the industries of the country, will set up standards of wages and production in the various industries. No one industry will be able, under this arrangement, to form a settlement at the expense of the consuming public. At this point, also, the public must necessarily be represented by disinterested parties who may or may not be public officials. We must work together in and by a national inclusive way or go down together in and by a national inclusive way."

BRIEFS.

In 1921 the Congregational National Council will be held in Los Angeles.

In Ohio religion is least effective in the 1,000 communities that are most over-churched.

In a county in Kansas which furnished 87 soldiers for the world war there is no resident clergyman of any denomination.

"The present-day church without some kind of a social program is a back number," says Bishop Leonard of the Methodist Church.

A manse for every minister, an automobile for every country pastor is one of the slogans of the Presbyterian New Era Commission.

The No-Tobacco Educator, published at 1308 Liverpool street, Pittsburg, Penn., says that "there is enough nicotine in the average cigar to kill two men."

Princeton Theological Seminary has an enrollment of 160. More than two-thirds are new students. The Presbyterian preacher doesn't seem to be vanishing.

An Indian in Oklahoma has contributed $200,000 to the Baptist Seventy-five Million Campaign fund. "The only good Indian is a dead Indian" long ago ceased to be true.

The Manhattan Congregational Church, of New York City, accepted the Rev. Dr. McElveen's resignation "with profound regret." Portland has given him royal welcome.

On the basis of membership and missionary effectiveness not forty per cent of the rural churches are makng any progress, and about that per cent are said to be "unmistakably dying."

Vice-President Marshall recently remarked: "If I were to have my way I would take the torch out of the hand of the Statue of Liberty, in New York Harbor, and in its stead place an open Bible."

The Rev. Dr. Joseph Fort Newton of City Temple, London, has accepted the call to the Church of the Divine Paternity, Universalist, New York City, and will enter on the work early in December.

The Rev. A. C. Dixon for some time pastor of Spurgeon's Tabernacle, London, will assist Dr. Burrell of the Marble Collegiate Reformed Church, New York for five months—carrying on evangelistic work.

Cincinnati is one of the centers of the Church of the Disciples of Christ in this country. Their home and foreign missionary societies are located there. Among their churches in that city are six for colored people.

In a new book by the Rev. R. J. Campbell, formerly of the City Temple, London, there is a plea for the practice of prayer for the dead. Mr. Campbell cannot conceive the Communion of Saints as complete without it.

The Presbyterian General Assembly this year appointed a committee to consider and report next year on the question of ordaining women to the eldership and ministry. Some lively discussions are expected soon in the presbyteries.

Two of the six books in greatest demand in public libraries in the United States in the month of August, outside of fiction, were "The Seven Purposes" and "Raymond." Both are psychic. Among the six works of fiction were "Saints' Progress" and "Dangerous Days."

"I come more and more to believe that if any person would be a good jew, or a good Gentile, or a good Protestant, or a good Catholic, or a good American, or a good Britisher, he must first of all be a Good Samaritan," said Dr. Locke of the Methodist Church of Los Angeles in a recent sermon.

The Inter Church Movement survey in Ohio has disclosed eight resident pastors in one town of 183 inhabitants. Another community of 250 people was found to have three resident pastors. Another of 175 persons has two pastors. Two communities with 1500 inhabitants each have eight churches each.

In Japan schools of all grades are full and overflowing. Recently four thousands students took the entrance examination to the higher commercial school in Tokio, but less than three hundred could be admitted. In Japan 98 per cent of the boys and 97 per cent of the girls of school age are in school.

When in Los Angeles a few years ago Theodore Roosevelt was asked for his autograph and some sentiment therewith. He wrote what he said was his favorite verse of Scripture: "O man, what is good; and what doth the Lord require of thee, but to do justly and to love mercy and to walk humbly with thy God."

NEW BOOKS.

The Wit and Wisdom of Safed the Sage. By William E. Barton. As good as Esop's Fables, and more interesting! Replete with good sense and good fun. The book gives many wholesome lessons in such a manner as to cause them to abide. A cheery holiday gift book! **Pilgrim Press, Boston, $1.00.**

Star Dust from the Dugout. By William L. Stidger. A reconstruction book written out of experiences on the battlefront by one who measured the current of its emotions through his heart! The lesson throughout is one of brotherhood. The plea is for the church to get away from the interpretation of the gospel as a selfish own soul saving proclamation. Showing what religion meant to the soldier, it shows what it should mean to everybody everywhere now and ever. **The Abingdon Press, New York, $1.50 net.**

George Washington, the Christian. By William J. Johnson. The author says in a foreword: "Not finding any book which gave a complete and comprehensive study of the religious side of Washington's life, it seemed worth while to present such a work, that the young people of America may know the real secret of Washington's character and achievement." The book is not an analysis of the religious side of Washington's character, but a study of its development and its expression. **The Abingdon Press, New York, $1.50.**

Yale Talks. By Charles R. Brown. A book of unique and characteristics talks by Dean Brown of the Yale School of Religion. Given to students at Yale, Harvard, Columbia, Princeton and other colleges, they are specially for young men, but people of all ages wil be interested in and profited by them. Just the book to put into the hands of some young man whom you wish to remember and help at the 1919 holiday time! **Yale University Press, New Haven, Conn., $1.00.**

Childhood and Character. By Hugh Hartshorn. This Introduction to the study of the Religious Life of Children by the assistant professor of Religious Education in Union Theological Seminary, is of much worth. There are chapters on Foundations of the Religious Life, Achieving Self-hood, the Science of Child Study, Helping Children Grow in the Religious Life, The Religious Life of Later Childhood, From Childhood to Youth. The book is one in the series of Manuals of Religious Education for Parents and Teachers, edited by Professor Charles Foster Kent. Parents and teachers should get it and read and profit by it. **Pilgrim Press, Boston, $1.75 net.**

What Is This Spiritualism? By Horace Leaf. An able consideration of spiritualism scientifically and religiously. Replete with interesting and valuable information. The captions of the chapters indicate the wide scope of the book: The Case for Spiritualism, What Spiritualism Teaches, Why I Became a Spiritualist, Authenticated Cases of Spirit Communications, Mediums True and False, Clairvoyance, or "Clear Seeing," The Antiquity of Spiritualism. Ane cannot read this book without feeling that there are more things in heaven and earth than some people dream of. It is one of the many books latterly which give hope of more satisfactory and fuller disclosures from the spirit world some day. **George H. Doran Company, New York, $1.50 net.**

The Spread of Christianity in the Modern World. By Edward Caldwell Moore. In this book by the president of the American Board of Commissioners for Foreign Missions, there is the most satisfactory survey of the history of Missions since the beginning of the modern era of which we have knowledge. It depicts the missionary movement against the background of general history and is both informing and interesting. In the first part of the book there are chapters on The Expansion of Christendom, The Expansion of Modern Christendom before the Middle of the Eighteenth Century, the Expansion Since 1757, The Expansion of Europe in America and Russian Asia, The Opening of Africa, Missionary Theory and Instrumentalities. Part second is a "History of the Christian Movement with Indication of the Present Situation in Different Lands." There are illuminating chapters on India, Japan, China, The Ottowan Empire and the Moslem World, Africa, The Americas and the Islands. The book is one of the University of Chicago publications in Religious Education—one of the series of Handbooks of Ethics and Religion. All who read it will become acquainted with the modern missionary movement in its great sweep and will acquire a store of world history. **University of Chicago Press, $2.15 postpaid.**

To pray is not to seek
Our ends; it is to speak
To Him who knows our way
And guides us day by day.
To pray is just to hear
His calm voice whispering near
When patience yields to fret,
When enemies beset,
True prayer is but to feel
His hand, as oft we kneel,
By fruitless labors worn,
By sorrows overborne.
It is just this: to know
That, whether weal or woe
Be ours, He is the Friend,
And will be to the end.

Courtesy is itself a form of service. By gentleness of manner, by an unobtrusive sympathy, by thoughtfulness for others in little things, we may smooth the roughness of life for those with whom we live, soothe their vexations and contribute more to their real happiness than by great and signal acts of generosity.—R. W. Dale.

PACIFIC COAST NOTES.

Berkeley people of all religious denominations will miss Dr. Edward L. Parsons who was for many years rector of St. Mark's Episcopal Church. But all are glad that in his going he went as Bishop Parsons, and that California has him in that wider way. How admirable the choice when for a coadjutor for Bishop Nichols the decision rested on Dr. Parsons, a man of so catholic a spirit that the people of all denominations have been drawn to him and bound to him, having found in him a true yoke fellow in Christ! It was this spirit along with his worth in varied ways that led the Pacific School of Religion to confer on him several years ago the degree of Doctor of Divinity.

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Whether or not there is a place in Methodism for the federated church is a question that has assumed great proportions for Presbyterians at Fairoaks, California, says The Continent. A strong movement for the federation of the Methodist and Presbyterian churches at Fairoaks has been unsuccessful so far because of the opposition of the Methodist authorities. The Rev. Hugh T. Dobbins, stated clerk of the Presbytery of Sacramento, writes that Bishop Leonard declares that there is no place in Methodism for the federated or union church. "Local sentiment however, in both church and in the community at large is so nearly unanimous for the federation that it is hoped that a way may still be found by which it will be effected."

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"The cost of living will come down when men generally make up their minds to quit talking and striking and to give their undivided attention to productive working, and not before." says the Oakland Enquirer. And now says The Pacific: Men will give their undivided attention to productive working when business and industry are on a brotherly basis, and not before. They are not on that basis now; they are far from it. If any one doubts it, let him study his Bible anew, and learn what it means to be a brother. Christ was and is our Elder Brother. and his commandment was "Love one another as I have loved you." If he were here today would he struggle and scramble to acquire as men must struggle and scramble in any but a co-operative system of industry?

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The Unitarian Church at Palo Alto hoped to keep as pastor the Rev. Bradley Gilman who came to it not long ago from the East, but he has returned to New England. In chronicling this fact the Pacifi Unitarian says: "Palo Alto is an important point. In some respects it suffers from its proximity to the attractive Memorial chapel at the University, practically undenominational, liberally directed, ably conducted, and unembarrassed by such mundane considerations as pew rents and contributions. Also, it is patent that college professors, generally are not sufficiently interested in religious affairs to allow church support and attendance to become fixed habits. Neither does the average student particularly care for these things. On the other hand, Palto Alto has a large and growing number of highly intelligent and spiritually-minded people who need, and are inclined to support, a strong man of high character and sincere devotion to vital religious thought and life."

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A Pacific Coast Student of the Co-operative Movement writes in the monthly publication of the Co-operative League of America: "The difference between capitalistic enterprises and co-operative enterprises is that the former have entered upon their period of decay, capitalism having been tried and found guilty. Its hands are stained with blood. It has betrayed humanity. Co-operation is in the ascendancy. It cannot fail because it is dedicated to the promotion of human brotherhood. If humanity succeeds co-operation will succeed."

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The tentative plan for the union of the First Baptist Church and the Temple Church, Los Angeles, has been dropped by mutual consent, Dr. Francis said at a recent banquet given to him by the men of the First Church: "Nobody has shown me a bigger pastorate than this. There is no better place to do God's work on this planet. I could pick from this gathering of men here tonight seven boards of deacons, of seven men each, good enough for any church. I have never before had the kind and quality of backing I have here now. And there is a job for every one of you."

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"The modern idea of justice, regards life as a growing organism, constantly changing its form, and endeavors to mold the course of the future as well as to pass judgment on the past: writes Mayor Bartlett of Berkeley in an article in the Labor Clarion. "The labor union movement, which has been groping its way for many decades is largely responsible for the change that has come in the conception of justice. It arose or became powerful when we were making a god of property and contract rights, when the theory that men are free to contract as they will was pushed to such an extreme that it threatened the welfare of the race. ....Now we see that this principle, like all principles of law, must be modified in the social interest. Whenever rights of property or contract are seen to work harm instead of good, a change has been made or will be made in the direction of giving every man 'his due.'"

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At a recent conference in Chicago a Young Men's Christian Association leader stated that more Chinese students come to this country Christians than return so. Commenting on this statement which is certainly a challenging one to our people, A Palo Alto correspondent of the World Call says: "When they come here to learn, we place them in an unwholesome environment of intellectual skepticism and religious indifference which wreck their faith in the

very foundation principles of Christianity. Some time ago we entertained the Chinese students of Stanford in our home for an evening. Nine of them came. They all declared that such a thing was very unusual. One said that he had been in the university three years, and that was the first time he had been invited into an American home. Today I am teaching the Bible class of the Japanese Club in Stanford, because of the influence of Christian hospitality, which would have been an impossibility six months ago on account of the atheistic views of the club president. Oh, that the Christian church of America could realize what real Christian hospitality would mean, if truly shared to the almost seven thousand Oriental students who are training in our own halls of learning. The future leadership of the nations of the world is now in training in our own educational nation. There are approximately 1,500 Chinese, 1,000 Japanese, 2,000 Latin Americans, 250 Armenians, 150 from India, and about 1,000 or more from other countries."

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Recently Mrs. Theodore Roosevelt wrote to the American Bible Society: "I would like the world to know the great part his deep knowledge of the Bible played in my husband's life." We give elsewhere in this number of The Pacific a few twentieth century estimates of the Bible—more and more, as the centuries roll on, the world's great book. The American Bible Society has designated Sunday, November 30, as Universal Bible Sunday. It will be observed in thousands of churches throughout the land. Others that cannot arrange for such an observance on that Sunday are planning for it an early date. For several years the Pacific Agency, now at 122 McAllister Street, San Francisco, has been in charge of the Rev. A. Wesley Mell, who has labored with great devotion to make the society thoroughly serviceable to the coast states. Mr. Mell informs us that the society is prepared to furnish ministers, Sunday School Superintendents, and teachers, who want to take part in the observance of this day, with the latest facts and information concerning Bible circulation in all the countries of the world, and also to provide an appropriate Sunday School program. A short leaflet of important facts and inspiring information can be had upon request for distribution in the pews on this Sunday. All desiring to avail themselves of this literature should send names and addresses to the American Bible Society, Bible House, Astor Place, New York City. Mr. Mell says in a letter to the Editor of The Pacific: "The great war has stimulated a fresh desire for the Bible among all classes. It is the one book for the reconstruction era, and it alone answers every problem arising in these days of social unrest and industrial strife and religious questionings.'

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A San Francisco printer remarked recently: "You can't hire men in San Francisco now so as to make any money out of them." It is to be hoped that there will not be very much longer in our democratic country any desire to hire men so as to make money out of them. The trouble with business today is that it is for profit and not for service, and it cannot be otherwise until it becomes co-operative. Considerable of the profit in business enterprises today accrues from the discrepancy between the wages paid and the service rendered by the employees. And inasmuch as all persons are in business in order to get at least a modicum of riches, there will always be a struggle; for as John Ruskin stated decades ago the real meaning of riches is "the maximum inequality in my favor." "Pa, what is an economist?" asked a boy one day. "An economist, my son, is a man who can save money by cutting down other people's incomes.' No man in an equitable industrial system, can make by his own labor any large amount of money. If he makes a large amount he makes it by failure to pay the persons in his employ a fair share of the profit on the products turned out by them, or by asking and securing an unjustifiable price for his products, hundreds of thousands of persons paying the price demanded who are never able to save enough to own a home while he piles up his hundreds of thousands or millions. It won't do! There is a way out. And as soon as enough persons are awakened to the injustice of the present system it will be found and followed.

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We were in conversation the other day with a business man in San Francisco who has made out of his business fifty thousand dollars in the last twelve years, in addition to a modest living. He started with less than a thousand dollars of capital. He has worked hard. Many men would not in like conditions have made what he has. But working alongside him during those years, working just as hard day after day for a wage, was a man in his employ who has had only a living out of the business. That is what the capitalistic system means; it means for every man who succeeds in business at least a modicum of riches. For the employee it means, at the best, for the large majority, only a living; for a few down through many years of toil it means enough in addition perhaps for a modest little home if thrift is practiced. But we live in a period now when in the main the workers have nothing with which to practice thrift; they have to use up every dollar as they go along, in the effort to keep body and soul together many fail in the effort and many others are found soon with very poor bodies and souls. Co-operative industry is the only solution. Captains of industry should be turned into managers and as such should receive a reasonable sum as salary. Instead of continuing as exploiters (if such they have been) they should become co-laborers. That San Francisco man who worked alongside of his employer for simply a living was as capable of making fifty thousand dollars

as his employer was. He is now in business for himself and he will make that amount in ten or twelve years if the present system should last that long. It will not last many years. All cannot go into business for themselves—that would make the scramble more awful than it ever has been and would multiply bankruptcies. Accordingly only in co-operation can there be justice and equity for all and safety as well. Co-operative industry of the right kind, a real industrial democracy, will so reduce the risks in business that men will no longer have any justification at all in claiming the lion's share of the profits because they risked the capital. Risk will be minimized, and in that real industrial democracy toward which the awakened conscience of mankind is pushing us with great rapidity whatever risk there may be will be borne by the many and not by the few. It will be a glad day for everybody when business and industry shall be for the profit of the many and not of the few; and when men being colaborers will be removed from the temptation to exploit their fellows.

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Perhaps some reader of the foregoing note remarks that fifty thousand dollars is not a large amount for a man to accumulate in business in twelve years. If it should be granted, what then? To concentrate on that is to miss the point. The fact to be considered is that the industrial system, from which we have taken only a sample out of hundreds of thousands of cases, is full of inequities, some little and some big, which can be corrected only on a co-operative basis. It is in principle as wrong and unfair that one man should accumulate fifty thousands dollars while the dozen men who work with him do not accumulate anything as it is for the one to accumulate millions. Any person who thinks to the contrary and upholds such a system is blind to truth and to the trend of life. God has intended better things for humanity.

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The San Francisco Chronicle seeks to dispose of "industrial democracy" by this quotation from the Washington Post: "Any poor boy in America can ask 'What is there in law or the social order that prevents me from becoming President or a millionaire, or anything else I desire to become?" This ignores the fact that the law and the social order of today in allowing these things also allow men to attain to certain ends in brutish and unbrotherly ways; and also to attain to unbrotherly ends. Industrial democracy, which is brotherhood in industry, seeks a square deal, it looks to the application to business of the teachings of Jesus—and so to a time when the millionaire will be as extinct a creature as the mastodon of the Miocene period. Some millianaires have served a good purpose in the life of the world up to the present time, and some haven't; but they are going; it isn't in accord with the law of the survival of the fittest that they should remain. Big business will get bigger yet; but it will not be big business as we have had it; it will be co-operative; and for the many, not for the few. Some day, and not very far in the future either, the denizens of earth will read about the millionaire, who has forever gone, just as we today read about those saber-toothed tigers of an early geological period dug up from the asphalt pool in the suburbs of Los Angeles. The skeletons of millionaires will not be exhibited in museums as the skeletons of extinct species of animals are. Their skeletons will not be different from the skeletons of the people living in that new period. But if those skeletons could be reanimated, souls would inhabit them with a new vision, and intent on realizing higher ideals than many men and women are seeking to realize in this age.

A SAN FRANCISCO NEWSPAPER WITH VISION.

Impressed by the fine spirit in many of the editorials in the San Francisco Call, the Editor of The Pacific sent a note of appreciation a few months ago to Mr. Fremont Older, the Editor, remarking therein that some of the editorials in The Call the last year would grace the best of church papers. A letter from Mr. Older, in return, contained the statement that he had long believed that only on the foundation of the teachings of Jesus and the practice thereof was there hope for the world—and that the watchword must be love, not hate.

A few days ago there was a noteworthy passage in one of Mr. John D. Barry's articles in The Call. In a little monthly bulletin published by a church in San Francisco, Mr. Barry saw these words of Charles Kingsley's: "We cannot stop democracy. Let us Christianize it instead, and consider carefully whether democracy be not the very pith and marrow of the New Testament."

Mr. Barry's comment thereon was: "If democracy is the pith and marrow of the New Testament it won't need any Christianizing. It won't have to be trained to be the thing it already is. * * * *

Democracy is what the malcontents are fighting for. But democracy is a very revolutionary thing. If we were to go after it we'd find the present order crumbling.

"The truth is that most of us don't want it any more than we want Christianity. We talk about it, just as we do about Christianity. But when the acid test comes, in the way of sacrificing personal advantage, when we are called on to exercise the really hard virtues, we're not there."

How suggestive, this, of some words by the world-renowned preacher, Dr. J. H. Jowett, in his book "The School of Calvary." Writing on "The Neglected Cup," having as text the words of Paul, "The fellowship of His sufferings," Dr. Jowett said:

"Calvary in sight, many of His disciples turned back and walked no more with Him. * * * So long as there is no drain, we can persist, when there is demand for the veins to be opened, we retire." And yet, writes Dr. Jowett: "It is just when service becomes costly that it begins to pay. Life becomes contagious when it becomes sacrificial."

All this was implied if indeed not distinctly de-

clared in Mr. Barry's article, for there was quoted from the church bulletin with evident approval the declaration that what the world needs is "the sacrificial ministry of love," that love of which the Aspostle Paul wrote in one of his letters to the church at Corinth. And this is what we have found running through many an editorial in the San Francisco Call.

The Editor of The Pacific reads four daily papers published in the bay cities and looks over, in reading rooms, all the others; and finds more Christianity on the pages of The Call than in all the others bunched together. Our deliberate judgment is that there is not much of the spirit of Jesus voiced in the average daily paper, and this feature in The Call is noteworthy. The Editor of The Pacific has edited daily papers and he does not expect the daily to be in any particular what the religious weekly is, but we do believe that the daily papers, in their editorial utterances, should be more in tune with the cosmic forces making for righteousness. Man is not made; he is being made; individually and socially he is evolving, and yet there are hereabout, and elsewhere, daily papers as antiquated with respect to this truth as if they came each day out of Noah's ark.

This is no blanket commendation of The San Francisco Call. We should hesitate to thus commend any paper which has to wrestle, as the average daily does, with business and politics, even with their present-day improvements. But The Call has vision, and this is something which the large majority of daily papers do not have—unless perchance it be in perpetual cold storage.

"Where there is no vision the people perish," said an ancient wise man.

FORWARD STEPS AT SAN JOSE.

The Sunday in October, designated as "Forward Step Day" proved very enjoyable and successful. In Sunday school there was a Rally Day observance and the morning service carried the idea still further. A double paged calendar carrying a prospectus of the church work for the coming months was not only used for the services as usual but was one of the pieces of literature distributed in the afternoon.

The afternoon section of the program was called "Visitation Day." About twenty-five carefully selected visitors with a sufficient number of automobiles met at the church at 2:30. They were given cards that had been previously prepared bearing names and addresses of church members and new-comers in the parish, together with a prospectus of church work, a printed invitation to the Sunday evening lectures and an announcement of the school of Religious Education newly organized in the city. These were to be distributed in the homes.

The visitors went two by two, devoting about two hours of the afternoon to this calling. The idea was something like a financial canvass without asking for money. On this calendar was a blank bearing a list of "Opportunities for Self-improvement and Service for Others." There were sixteen opportunities for checking up for work and services during the winter. Such a visitation as this is bound to do a world of good in any parish.

The Sunday evening lectures have proven very successful. The church has been filled with interested people each night.

NOTES AND PERSONALS.

The California Endeavorer, the organ of the California Christian Endeavor Union, states that the Rev. Larue C. Watson is doing a good work in a variety of ways as Christian Endeavor representative of the Northern California Congregational Conference.

First Church, Berkeley, had a home visitation Sunday recently, which was enjoyable and helpful. It was merely for the strengthening of the ties of friendship and fellowship. Nobody was solicited for enlistment in work of any kind in connection with the church.

The return of the Rev. Dr. Joseph K. Browne to the Pacific Coast as a missionary field worker is welcomed from the British Columbia line to the Mexican. He went East a few months ago after a splendid record in service here for several years. Now he is here again and is at work as devotedly and as inspiringly as ever.

The Bay Association Commission's Report on Industrial Relations was quoted at considerable length in **Christian Work**, a "Religious Weekly Review," published in New York City, and was commented on as "One of the most unprejudiced statements of the present feeling of a large proportion of workingmen about industrial conditions and the Church's relation to the problem."

The Woman's Home Missionary Union of Northern California rejoices over the gift of by Mrs. M. Clark Davis of a Missionary Home at Mt. Hermon. The building has been known as the "Pansy House." It was built by Mr. and Mrs. Alden, the latter named being widely known by her nom de plume, "Pansy." This Home will be for both home and foreign missionaries—a rest place in restful surroundings.

Already the ministry of the Rev. Dr. James L. Gordon in First Church, San Francisco, is gratifyingly successful. Congregations are large at both of the Sunday services, and those in attendance carry away much that abides with them for uplift in their own lives and the lives of all with whom they have to do. Adopting for the mid-week meeting the question and answer plan, used so successfully by Dr. Gordon elsewhere, the attendance has mounted up to several hundred.

The First Congregational Church of Berkeley, held its annual meeting recently and the reports

showed a very satisfactory year in all departments of the work. The accessions to membership were 104, a net gain of 64, and the present enrollment is 801. The sum of $14,606.15 was received and disbursed for current expenses and benevolences. Of this amount $4,486.08 was for benevolences, more than three-fourths of which went into the missionary work of our own denomination. A budget of $16,000 was adopted for the ensuing year.

The Bay Association will meet with the North Congregational Church, Berkeley on Tuesday, December 9. In the afternoon there will be consideration of the Industrial Commission Report submitted to the churches at the last meeting, followed by an address thereon by Dr. Van Horn. Also in the afternoon Dr. Brooks will speak concerning the Inter-Church World Movement Convention at Atlantic City, to which he was a delegate. In the evening Dr. Kloss will speak on "Devotional Life in Our Churches." And the Rev. S. C. Patterson concerning the National Council meeting at Grand Rapids.

The San Jose School of Religious Education is a new institution which aims to do for the religious teachers of the city what a city or state normal does for the training of public school teachers. Its aim also is to foster and encourage a unified program of religious education for all the children of the city. It is conducted by what is called "The City Board of Religious Education." Mrs. E. A. King is one of the members of this board. George E. Atkinson, now with the San Jose Y. M. C. A. is registrar. The Rev.. E. A. King's name is on the list of instructors and lecturers. Sessions are held each Monday evening.

Sad news came to Plymouth Church, Oakland, early this month—a telegram announcing the death at Mazatlan, Mexico, of the Rev. Harold H. Barber, whom the church was supporting as its missionary in that country. Mr. Barber had returned to Mexico only recently, leaving his wife in Oakland. A son was born to them the day the word came that Mr. Barber had passed into the other life. Mrs. Barber and the child are being lovingly cared for by the sympathetic Plymouth people, and she has had also the tender and comforting ministrations of her mother who came at once from the City of Mexico, where she and her husband, the Rev. John Rowland, are missionaries.

A Day of Prayer has been called by the Woman's Board of Missions for the Pacific, Friday, November 21, in First Church, Oakland. It will begin at 2:15 p. m. The leaders will be President Nash of the Pacific School of Religion, the Rev. Dr. Larkin, pastor of North Church, Berkeley, and Mrs. W. W. Ferrier, one of the directors of the Woman's Board. Prayer will be (1) That Christians may increasingly realize and assume their responsibility for the spirit behind the great world movements toward unity and brotherhood. (2) For new national, ethical and religious awakengs. (3) For new resources of spirit, gifts and life. The call is to all who are interested in the work of establishing God's kingdom upon the earth.

The First Congregational Church of Alameda has called as pastor the Rev. C. C. Wilson of Sierra Madre. Before coming to Southern California Mr. Wilson was pastor of one of the Congregational churches in Milwaukee. He came to the Congregational fellowship from the Disciples of Christ. Mr. Wilson will be with the Alameda church the 23rd of this month, but will not enter on the pastorate earlier than the second week in December. Thirty-four years of age, an able preacher, and with a fine record in every particular as a minister, a fruitful pastorate may be predicted for him in Alameda. Our Alameda church has purchased for use as a parsonage a house on the corner of Chestnut street and Santa Clara avenue, only a little more than a block from the church edifice.

The University of California is entitled to 97 delegates to the Student Volunteer Convention in Des Moines, Iowa, December 31 to January 4. Fifteen of those to be selected are Congregationalists and churches hereabout are contributing to the expenses of attendance. It is expected that eight thousands persons will attend the convention. Not less than 1000 educational institutions will be represented. As invited honorary delegates there will be in attendance, secretaries of foreign missionary boards, foreign missionaries who are at home on furlough, and many other Christian leaders. Theological seminaries will be represented, and Professor Rowland B. Dodge will go as the representative of Pacific School of Religion. The convention at Des Moines will be the eighth in the Student Volunteer series. None has been held for six years because of the world war. The last one, at Kansas City, had an enrollment of 5031. Many will recall the enthusiasm with which those who went from California returned and how they imparted to others the inspiration there received.

When in Texas not long ago Paul C. Brown, the long-time, far-famed Christian Endeavor field worker for California, was advertised as "Dr. Paul C. Brown, a noted divine from Los Angeles." The California Endeavorer remarks: "We in California have no doubt that he measured up to that titie." This same publication says further: "The other day he received a card addressed to 'The Honorable Paul C. Brown, D. A. D.' Now we are waiting and wondering what will be the next titles." Mr. Brown is entitled to have prefixed to his name the word "Reverend," having been ordained last year as a minister of the gospel by the Los Angeles Congregational Association. No institution has yet confered on him the degree of Doctor of Divinity, but he is a "D.D." nevertheless—a Dear Devoted. Paul C. Brown, D. A. D.' Now we are waiting and won- Endeavor work greatly endeared himself to the people of California. Many of the young people like to call him "Dad." and all who know him know

well that his example is such as becometh a follower of the Man of Nazareth. May his years be many yet in this field in which he has been serving so splendidly!

The Inter Church World Movement had an important meeting at Atlantic City, December 5-7. Representative Christian workers were summoned thereto from all parts of the country in limited numbers, for the whole convention consisted of but 75 persons. There were only five Congregationalists called, the Rev. Dr. R. C. Brooks being one of the five. This Atlantic City meeting was preliminary to and in preparation for state conferences to be held soon in which those in attendance at the meeting in the East will have leading participation. When the pastoral board in First Church, Berkeley, consisting of the twelve deacons and twelve deaconesses, was assembled by Dr. Brooks with reference to this summons, it was the unanimous decision that the deprivation which would come upon the church by his trip East and the participation in conferences after his return ought to be suffered because of the value of this great movement to the Church Kingdom and to every interest of mankind throughout the world.

The Rev. Dr. Van Horn of First Church, Oakland, took for circulation 1000 copies of the report of the Industrial Commission of the Bay Association, mailed one to each family in his church, and announced from the pulpit and in the newspapers a Sunday evening consideration thereof for several weeks. Great interest has been manifested therein. Dr. Van Horn speaks for a short time on some portion of the report or on some feature thereof such as "Labor's Right to Live, Organize and Participate," "Capital's Right to Service and Protection," "Luxury and Our Arch Enemy H. C. L." and "Christ, the Church and Threatened Disaster," and then opens the way for discussion on the part of all who care to remain for an after meeting. Many working men have been in attendance and are being drawn sympathetically toward the church by the frankness of method thus displayed. Not once only in these meetings has it been made incontrovertibly evident that many daily papers are not giving the laboring man a square deal.

CHURCH NEWS NOTES.

Sunnyvale. The Rev. W. E. Eckles has been called to the pastorate.

Mill Valley. An increase of $180 a year has been noted for the pastor's salary.

Fresno, Zion. The Rev. W. J. Schmalle has been called to the pastorate of Zion Church.

Pacific Grove. Eight new members were received at the October communion. The School of Missions opened in the church, Oct. 5th with enrollment of 83.

Claremont. Thirty persons were received into church membership at the November communion.

San Francisco, First. Eight persons were welcomed into the fellowship of the church at the recent communion service.

San Francisco, Bethany. Two persons were received into membership recently. The Rev. E. J. Singer continues in charge.

Oakland Calvary. Appreciating highly the services of the Rev. Charles S. Price this church has increased his salary $600.

Long Beach. The Congregational Church of Long Beach at its October Communion received 31 new mmbers, 8 upon confession of faith.

Redwood City. Seven persons were received into the church since the first of this month. The fall work is picking up better than usual.

Tipton. The Rev. Jessie Getty Heath has been called as pastor and has entered on the work. Mrs. Heath is from the East recently but has been residing in Pacific Grove.

Los Angeles, Colegrove. The work is progressing nicely under the leadership of the Rev. E. Sinclair Smith; the membership has had large increase, and Sunday School and Christian Endeavor Society are flourishing.

Oakland, Olivet. The Rev. M. J. Minkler, a graduate of the Pacific School of Religion and a chaplain latterly in the United States Army, will take charge of Olivet Church for three months with a view to the pastorate.

Lodi. The Rev. W. A. Schwimley is in his sixth year as pastor, and for the third time the church has increased the salary—recently $300, and retrocative for one year. In five years 245 have been received into membership. The benevolences have exceeded $2000; a new Austin pipe organ has been installed at a cost of $2,700, 125 Pilgrim Hymnals purchased, a new parsonage equipped and a parish house constituted out of the old one.

Berkeley, Park Church. A recent semi-annual business meeting showed all bills for current expenses met and money on hand. The church then voted an increase of $300 to Mr. Pendleton's salary. A rally day for the Sunday school recently brought out 210; and an every member attendance rally brought the largest Sunday morning congregation of the year. A valuable feature of the community work by Park Church is the class conducted by Professors Tolson and McCown of the Pacific School of Religion for a study of the development of democracy from a Christian standpoint. Professor Tolson is a member of the boilermakers' union, and has worked in the shipyards. He is thus able to view important industrial matters from all sides.

CLAREMONT NOTES.

By W. C. Merritt.

Pomona College launched its new improvement program Wednesday Nov. 5th, when it broke ground for the first unit of the Woman's Dormitories to be erected upon its new Woman's Campus. This building is the gift of Mr. Charles Harwood of Upland, and is a memorial to his wife, the late Mrs. Charles Harwood whose death the past year brought sorrow to many hearts. The completed plan for the Woman's Campus is a very elaborate one, this unit which is to cost $50,000 being one of three large buildings the three to cost some $250,000. Three other similar buildings are included in the plan. The construction of the first of the new Science buildings—the Chemical Building—is to follow soon. It is to be on the same block with Pearson and Harwood Halls, and the plan includes other Science buildings on the same block. The erection of new Training Quarters is announced to begin soon, also a much needed Dining Hall. Nearly 700 students are now enrolled, and enlarged accommodations are imperative. Another recent gift, that of $100,000 for the development and care of the College Quadrangle, provides for and assures an aesthetic future for that important feature of this growing and developing instition.

President Blaisdell in one of his recent Chapel talks said: "I am anticipating greater changes and improvements in our College Campus in the next two years than in all the years of the past." May his hopes be realized!

The community is very anxious over a serious fall sustained by Madame Blaisdell, the President's mother, now in her 93rd year, on Sunday last. How serious it may prove has not yet been determined, but a fracture of the hip was feared. Two years ago last June Madame Blaisdell attended her seventieth anniversary of graduation at Mount Holyoke College. She is one of their few living graduates who had Mary Lyon for a teacher.

There are more than 250 enrolled in the Church Mission Study Classes reported last month as then organizing. They are studying "Christian Americanization" by Brooks, and the attendance and interest have been worthy of the theme, one of the most vital now before the churches of America. Dr. Dana Bartlett is here this week in the interest of this work. He spoke in the church last Sabbath evening on "The Americanization Movement, the Church's Opportunity,' 'and spoke three times during the week before the College students, closing his series next Sunday evening at the church.

The Annual Meeting and Dinner of the Church came last Monday evening when nearly 300 ate together—the younger people at five o'clock, and the older at six-thirty. It is always an interesting occasion and the reports made were very encouraging. The receipts of the year were as follows: Current Expenses $7,324,67; for benevolences including specially designated gifts it was $2,623.27. Sundry gifts not passing through the Treasurer's hands were reported at $2,630.40. In addition this community has sent to the Southern California Committee on Armenian and Syrian Relief over $4,100 by the local Claremont Committee since January first. The report of the Church Clerk showed a net gain of about thirty members.

A very unfortunate error crept into the "Notes" of last month in The Pacific when the name of the new Professor of Piano appeard; he is Dr. R. B. Colburn, and he gave a very choice recital recently.

Our October rains have been the most generous in many years, amounting to 3.52 inches of water, bringing a great blessing to the citrus men and the farmers alike, and making the Southland fresh and beautiful everywhere.

The Adjourned Annual Meeting of the Claremont Missionary Home was held Oct. 7th. Dr. D. F. Fox, who has been our President since our organization, felt it necessary to resign owing to poor health. The Board of Directors are happy in securing Rev. Raymond C. Brooks, D.D., of Berkeley as his successor. Dr. Brooks has been a member of our Advisory Board from the first, and his interest and counsel have been highly prized and we are sure he will lead us to larger achievements. The new members of the Board of Directors are: Miss Aurelia Harwood of Upland; Dr. Brooks of Berkeley and Professor Charles T. Fitts of Claremont. The other officers were re-elected. The Treasurer's report showed the assets of the Home to be $19,-965.82, and that the receipts of the year had met its expenses with a surplus though small. The policy of the directors during the war has been that of "watchful waiting." We hope that day is now passed, and that aggressive work awaits us.

ANNUAL MEETING OF NORTHERN CALIFORNIA CONGREGATIONAL CONFERENCE.

The Sixty-third Annual Meeting of the Northern California Congregational Conference was held with First Church, San Francisco, October 14-16. The first hour of the first afternoon was given to organization and reports—Professor C. H. Ham, of Mission Church, San Francisco, being elected moderator; Professor R. B. Dodge, of Pacific School of Religion, scribe; and Rev. C. H. Jackson, of Pittsburg, assistant.

The Narrative of the Churches, read by Superintendent Rathbone, set forth much in the work of the past year that was encouraging and good working plans for greater things during the year to come.

The annual sermon, which was given the first afternoon by the Rev. W. J. Johnson of Oroville, struck a high note in the opening hours, which was maintained throughout the conference. "Launch out into the Deep" was the text and topic. Life has both shallow and deep waters, and God says, by the lips of his prophet, "Launch out into the deep"; —play the man; get out and do business in the deep waters. Life is tremendous in its sweep, and what

Christ's followers can do to make the forces of common life more virile and divine is beyond the telling of human speech.

Mr. Johnson in the course of his sermon dealt with both the spiritual and material sides of life, and, by a wealth of illustration, showing the achievements of men and women who had launched out into the deep, inspired all who heard him to go forth to obey the divine behest.

How appropriate the communion service following this inspiring pulpit message!

The first evening, under the head of "International Relations," President Aurelia Henry Reinhardt of Mills College spoke in a delightful and informing way on the League of Nations Covenant.

The forenoon of the second day brought several choice and informing messages. Under 'Suggestions from the Work of a Sister Denomination," the Rev. Dr. R. S. Donaldson, who has charge of the extension department work in the Presbyterian churches in the cities about the bay, told of what was being accomplished in the Presbyterian churches through the helping hand thus extended in various ways, and created in his hearers a desire that we Congregationalists might go and do likewise. It means the development of solidarity, interest and efficiency.

The Rev. C. S. Price, of Calvary Congregational Church, Oakland, speaking on "Publicity and Church Advertising," by his vivid ways of speech made it possible for us to look over the bay to Oakland and almost in reality to see across that distance that wonderful bulletin board in front of Calvary Church—four feet square, the best hereabout, both because of its size and the skillful way it is used.

Professor C. E. Rugh, of the University of California, contributed much of great value in his talk on "Some Fundamental Physiological Facts for Churches." As we listened to Professor Rugh there came the realization that there was needed for the new era not only a new philosophy, and a new theology, but a new psychology—something out of life, and out of the life of the present rather than out of the past.

How splendidly Professor H. F. Evans, of the Pacific School of Religion rounded out the helpful program of that forenoon by his address on "Religious Education and Social Progress" is evidenced by a resume of the address elsewhere in this number of The Pacific.

"The Church and Its Wider Relations" had consideration the afternoon of the second day.

Dr. Benjamin Ide Wheeler, of the University of California, speaking on the topic, "How the Church can reach the University Students," told of the indifference of the average student toward church going, and expressed the judgment that to reach them the church must stand before them as a social body, and cited the Apostle Paul as testifying that the church is such a body when it functions truly.

Outlining the religious agencies working among the students of the University of California, Dr. Wheeler voiced the conviction that among the Protestant students those from Presbyterian homes were the best church-going students in Berkeley, due considerably to the fact that the Presbyterians have, aside from their churches, the best equipment —the Presbyterian House and a pastor for work exclusively among and for the students.

It was thought by Dr. Wheeler that probably the best work was being done by the Catholics, through Newman Hall, a beautiful and finely equipped building with reading rooms and social rooms and commodious chapel, just outside the University grounds.

Nevertheless the Protestant plan of relegating the students to the churches, well worked out, Dr. Wheeler judged to be the better way.

Of course, the Inter-Church World Movement, from which great things are expected, had presentation under this division—the Rev. J. R. Voris, one of the Coast secretaries, speaking informingly thereon.

Mrs. B. C. Washburn, a devoted worker in the W. C. T. U., spoke concerning this time-honored temperance organization; and Dr. H. H. Kelsey stirred up interest in the Pilgrim Memorial Fund.

A meeting that afternoon of young people and certain leaders in their work and kindred meetings at other times were so fraught with interest and resultant importance that we give special space elsewhere for a report thereof.

"Conference Night" completed a day of great richness and inspiration. "Americanization" was the theme. 'We are brethren" were the scripture words that came to mind as we heard from the Rev. A. B. Aprea of the work here among the Spanish and Italians; and from the Rev. George Marquardt of that among the German-Russians in Fresno County.

Paul Brown, the devoted Christian Endeavor worker, who knows so much the needs and aspirations and efforts of the young people, and who labors so earnestly and ably to keep the church lined up with the young people and the young people with the church, spoke on "The Relation of the Young People to the Task."

Dr. C. R. Brooks, speaking on "The Challenge of the Future," declared that the old social order and industrial system had received their death blows. Autocratic, unjust and unbrotherly, the industrial order must be displaced by a real industrial democracy. Dr. Brooks' expressed conviction was that whether the near future will be an era of a new and nobler democracy or one of social chaos will probably be determined very soon, and so the call to the churches was that they be at once "up and doing." "We must go beyond the sentiment of brotherhood," said Dr. Brooks, "and recognize the colossal and magnificent idealism involved in it and the tremendous moral challenge it presents, until we are willing to repent of unbrotherliness and to turn from our unworthy ways, and to give ourselves in unfaltering faith and unfailing devotion to sacrificial and world-saving endeavor."

In the course of his address Dr. Brooks spoke of the challenge which comes to our nation in the race problem—in the face of the ominous occurrences during the last few months.

One of the most enjoyable features of the Confer-

ence was when we had "Words from Overseas"—the speakers being men of our fellowship who had followed our boys to the battlefields of Europe in devoted ministrations. The Rev. E. A. King spoke on "Duty and Death"; the Rev. W. E. Eckles on "Mastery Through Ministry"; the Rev. Harley H. Gill on "Whatever Thy Hand Findeth to Do"; the Rev. Bryant C. Preston on "The Winners of the War—the Men Who Came not Back," and the Rev. Reed B. Cherington gave us "A Chaplain's Musette Bag," which will be found elsewhere in The Pacific as given.

How appropriate, following these heart-appealing addresses, the topic "Recruiting"—a message to the churches on the pressing and varied needs in a day when fields everywhere are white for the harvest, given by our new, enthusiastic and able California and Pacific Coast recruit, Professor Rowland B. Dodge, of the Pacific School of Religion. The call was not for recruits for schools of theology, but for recruits for the army of the Lord Christ, whose world this is some day to be, by the sign of whose cross and in whose name and by whose aid we are to conquer.

Fittingly and admirably again Professor Evans, of the Pacific School of Religion, rounded out the forenoon with an address on "The Church and Religious Education"—suggesting therein a program for churches with a social motivation, which we will give in condensed form in the December number of The Pacific.

Incomplete indeed would be the Conference program that did not have place for those historic, world encircling missionary societies—the American Board, the American Missionary Association, the Church Building Society. It is in and through these and kindred societies that the Church faces the world for its uplift and salvation. That afternoon Secretary Kelsey, of the American Board, imparted to all his hearers out of his enthusiasm and store of information, and interest increased and glowed as they were made to apprehend the opportunities for Christian service in the molding of life all around the world through this great society. In its field, and so in our hands, are some of the really strategic places of the world's future.

When Secretary Hinman of the American Missionary Association marshalled across the pulpit platform some of the workers among the other races of people here on our shores and told of what they were accomplishing, how vividly there stood out before the eyes of at least one who listened those scripture words: "And he made of one every nation of men to dwell on all the face of the earth."

The presentation that afternoon would not have been complete without Dr. W. C. Pond, many years of whose long and serviceable life have been given to work among the Chinese and Japanese; and so this veteran stood there with these A. M. A. sheaves as Dr. Hinman presented them with genial words of introduction and appreciatively outlined their work.

The work of the Woman's Home Missionary Union was presented by Mrs. F. J. Van Horn so understandingly and comprehensively and with such a sympathetic interest in the wide work in the homeland as to give anew a sense of the value of this organization.

During that final afternoon the Rev. M. G. Papagian, of Fresno, spoke movingly of Armenia, convincingly of the League of Nations, and graphically of the dissolution of the Turk's empire.

Two representative laymen, Professor C. G. Hyde, of North Church, Berkeley, and Mr. C. L. Brock, of First Church, Berkeley, spoke on "The Layman and the Church," and all rejoiced as they listened to these representative laymen present their ideas of the Church, the relation of the men thereto and their conception of the work falling to them to do and the consequent responsibilities.

The address the closing evening by the Rev. Dr. James L. Gordon, of the First Congregational Church of San Francisco, on "The Present Crisis," graphically set forth the fulfillment of prophecies made by himself and others aforetime, prophecies of mankind's advancement along the pathway of Democracy and then found the solution for the problems of "The Present Crisis" by a steadfast pursuance of this path to the end. Some day, the thought was, it will be not simply the United States of America, but the United States of the World.

The hope of the world and the center of its hope Dr. Gordon found in the Anglo-Saxon peoples and on the North American Continent.

Conference Notes.

It was voted that the aim be to raise $37,500 the ensuing year.

The Rev. M. G. Papazian of Fresno was chosen as preacher for next meeting, and the Rev. B. C. Preston of Palo Alto as alternate.

The Rev. F. M. Washburn spoke in the interests of the Church Building Society the afternoon the national societies had place on the program.

The Rev. Dr. L. D. Rathbone, who has given ten years of devoted able service to the work, was chosen again as Conference Superintendent.

The report of I. H. Morse, the treasurer, showed disbursements for the year of $37,144.93, with a balance on hand of $607.08. The invested funds total $168,400.

The Rev. Dr. Walter Frear, the long-time devoted secretary of the Ministers' Relief Society, told of the service rendered by that Society during the year and set forth its value.

The selection of the place for meeting next year was left to the Conference Trustees—after an expression of considerable favor for Asilomar, and with the thought of some permanency there in that seaside convention resort.

There was a Memorial Service half hour, brief tributes being paid to F. H. Maar by the Rev. C. S. Price; to Joseph Rowell by Dr. Pond; to Lars A. Sahlstrom by Rev. J. J. Kelly; to H. H. Wickoff by W. W. Ferrier; to Dr. Edwin Sidney Williams by Rev. F. B. Rolls.

Trustees were named as follows: Messers. J. T. Richards, D. M. Williams, E. D. Hale, Revs. J. L.

Gordon, M. G. Papazian, C. G. Marshall, E. A. King, B. D. Naylor, E. C Oakley, C. Richert.

The trustees holding over are: Revs. C. L. Kloss, F. J. Van Horn, W. A. Schwimley, R. B. Larkin, W. J. Johnson. Messrs. F. P. Cole, I. H. Morse, D. H. Dexter, Mrs. P. Riley.

The Pacific.

There was consideration of the future of The Pacific and then it was voted that the conference trustees be requested to continue the paper in the interests of the Conference, and in the interests of all the Coast Conferences if co-operation could be secured.

Later the following resolution, presented by the committee on resolutions, was adopted:

Resolved that the Conference hereby express the sense of the very great service which The Pacific has rendered not only to our churches but also to the cause of righteousness and the higher life of the Pacific Coast.

Resolved 2d, that we express our sincere gratitude to the present editor of The Pacific for his long and able and devoted service.

Resolved 3d, that we urge the trustees of the conference to devise if possible some means whereby The Pacific may be continued.

Committees.

Business Committee: Revs. F. C. Clarke, R. D. Douglas, Mr. D. H. Dexter.

Committee on Nominations: Revs. E. A. King, R. C. Brooks, E. C. Oakley.

Committee on Resolutions: Revs. B. M. Palmer, C. H. Stevens, W. A. Schwimley.

Committee on Comity and Church Federation: Revs. E. C. Oakley, J. W. Buckham, R. H. Baldwin, C. D. Milliken, T. T. Giffen.

Missionary Education Committee: Revs H. H. Kelsey, R B. Larkin, L. C. Watson, Mrs. G. W. Hinman, Miss Dessie J. Simpson.

Committee on Religious Work at University of California: Prof. E. B. Babcock, Rev. R. C. Brooks, Prof. Joel Hildebrand, Prof. C. G. Hyde, Rev. R. B. Larkin, Prof. C. E. Rugh, Mr. Harry Kingman.

Seminary Visitors: Revs. E. A. King and W. H. Youngman.

Church Federation Delegates: Prof. J. W. Buckham, Revs. H. H. Gill, H. E. Holloway, B. C. Preston.

Committee on Young People's Work: Rev. H. H. Kelsey, Mrs. G. W. Hinman Rev. L. C. Watson, Miss Dessie J. Simpson, Revs. R. B. Larkin, Paul C. Brown, R B. Dodge, Misses Edith Sanderson, Kathleen Bartle, Marian Brandt, and Mr. Harry Kingman.

"Pity the folk with earth-bent eyes,
Missing the heavenly argosies;
Suns may flame in a vast of blue,
Stars may signal the whole night through—
Lost are the benizons of the skies
To the weary folk with the earth-bent eyes."

THE NORTHERN CALIFORNIA CONGREGATIONAL CONFERENCE AND ITS YOUNG PEOPLE.

At the annual meeting of the Northern Congregational Conference in July, 1916, Rev. LaRue C. Watson presented to some of the Conference leaders the need of a closer relationship with the young people of our churches, with the result that the Conference created the office of Christian Endeavor Representative. Mr. Watson was elected to the new office, which he has held ever since.

During these years the C. E. Representative has represented the Conference on the executive committee of the State C. E. Union; has urged upon the young people closer relations with the pastors, churches, and denominational organizations; and has urged upon the pastors and denominational leaders that they give to the young people a larger place in the work of the local church and the denominational organizations and conventions.

Since elected nearly a year and a half ago, the Missionary Education Committee of the Conference, consisting of Rev. Dr. H. H. Kelsey, Rev. Dr. R. B. Larkin, Mrs. G. W. Hinman, Miss Bessie J. Simpson and Rev. LaRue C. Watson, has been taking upon itself the responsibility for developing the young people's work. Under their direction a young people's rally was held in the North Congregational Church, Berkeley, March 29, 1919, with about two hundred young people from a good number of churches in Central California. The meeting was enthusiastic and voted to refer back to the Missionary Education Committee the matter of further meetings and of an association of the Congregational young people's societies.

In co-operation with the Conference Superintendent, Rev. Dr. L. D. Rathbone, and the program committee, a place for the young people was secured at the meeting of the Conference in San Francisco this year. Wednesday evening, October 15, an hour was provided for the young people to discuss the matter of an organization and a good number were present. To some, a very gratifying feature of this meeting was that such an interest was shown by pastors and denominational leaders that they constituted about half of the attendance and were so eager to discuss, and in general to approve of, the movement that one of the pastors protested that the young people were not having enough opportunity for expression.

However, several of the young people did speak, and the rest smiled and nodded and voted their pleasure in the interest shown by the church leaders, and their approval of the proposed plans. A unanimous vote was taken approving the idea of an association of the Congregational young people's societies of the Conference. Five young people, Misses Marian Brandt, Edith Sanderson, and Kathleen Bartle, and Rev. Paul C. Brown and Mr. Frederick Ching, were nominated from the floor and elected to serve with Drs. Kelsey and Larkin, Mrs. Hinman, Miss Simpson, and Mr. Watson, to develop the organization and plans.

Among the ideas brought out at this meeting were

the following: Some other denominations are ahead of ours in cultivating their young people and are getting corresponding results. The Washington State Congregational Conference organized about a year ago a Pilgrim Legion which might with modifications form the basis of our organization. This Legion is an association of all young people's organizations of the Conference, but does not add a new kind of local society. The Christian Endeavor societies, organized Bible classes, and other societies would retain their old names, work and relationships, but would have the benefit of association with the other societies of the Conference.

The following are among the advantages claimed for such a Pilgrim Legion. It would give the young people a definite place in the Conference and a part in its activities. By fostering acquaintance with one another it would help to develop efficiency and co-operation. As their missionary and other church activities must necessarily be largely through denominational channels, the development of esprit de corps and the strengthening of morale by such an organization would greatly promote these causes without cultivating the spirit of sectarianism. It would give a channel by which denominational officials can reach the young people with their programs. It would give to the young people of the Conference a voice to epress their needs and interests. It would bring to the local pastor in his efforts for his young people an increasing amount of assistance from the Conference, and would stimulate the local societies in number and efficiency. As much as possible of the benefit of such a Legion would be carried to the smallest and most distant society.

Among the big things which some of the Conference leaders hope and expect to come to pass sooner or later are the employment of an expert director of young people's work for the Conference, and the holding of an annual summer conference for Congregational young people.

The meeting above described adjourned to the supper table, where during two hours of eating, yelling, story telling, singing and speech making it was demonstrated that Congregational young people are as much alive as any. Following this, the new young people's committee held a long meeting and talked over plans. It was generally agreed that while the educational work for the young people is important, it is especially important that the expressional activities be encouraged. Rev. LaRue C. Watson was elected as temporary chairman until another meeting of the committee can be held, and Rev. Rowland B. Dodge was elected temporary vice-chairman.

The next day the Conference set its seal to the young people's session by ratifying its committee as the Young People's Committee of the Conference, with power to fill vacancies and add to its number. Rev. R. B. Dodge and Mr. Harry Kingman were added to the original committee. The Conference also continued the office of Christian Endeavor Representative and re-elected Mr. Watson to this position.

Probably by this time this article is in print the committee will have had another meeting and made important plans.

OREGON LETTER.

By George H. Himes.

Oregon City Historically.

The past has been a full week of unsual service for all of the Pilgrim faith connected with the First Congregational Church of Oregon City, while plans for the week alluded to had been incubating for several weeks for the purpose of celebrating in a timely way the seventy-first anniversary of the organization of the church, yet it was not until last Monday evening that the first number of a comprehensive program was presented. That was a paper by Hon. Charles B. Moores, a pioneer of 1852, a former resident of Oregon City—although the greater portion of his life in Oregon in Salem—an alumnus of Willamette University, the Methodist institution of the capital city, and a great admirer of Rev. George H. Atkinson, the first pastor of the Oregon City Church, and of Deacon Peter H. Hatch, a pioneer of 1843, and one of its three charter members. He was originally a native of Mass. and a member of the Woburn Congregational Church. The other two were Robert Moore ,a Presbyterian, native of Pennsylvania, a pioneer of 1840, and Osborne Russell ,a Baptist who came to Oregon City in 1842, and like Hatch, was a native of Maine. This was called a Presbyterian Church in the outset, largely out of respect for Mr. Moore, he being a much older man the others—born in 1781 of Scotch-Irish ancestry, with all that implies in the way of rigidity of opinion.

For the first four years of the life of this primitive church the services, including prayer meeting and Sunday School, were held in the homes of the members, one after another, as conveniences of family life permitted, Deacon Hatch being the superintendent of the Sunday School most of the time, as well as leading the mid-week meeting more frequently than the others. The stated services on the Sabbath were conducted as opportunity offered by Rev. Harvey Clark, Rev. J. S. Griffin, and Rev. Lewis Thompson. The two first were Congregationalists, both coming from New England in 1839-40, and the last a Presbyterian strictly so.

Upon the arrival of Rev. George H Atkinson in June, 1848, he was invited to preach, and his first discourse was given in the house of Deacon Hatch on June 23d. He was the first Congregational home missionary on the Pacific Coast, Rev. Samuel H. Willey, who arrived in San Francisco in 1849, being the second. In 1849 the little church of nine members called Dr. Atkinson as pastor, which he accepted. Soon after by a vote of eight to one—that was Robert Moore, "The First Congregational Church of Oregon City" was adopted as its name. Mr. Moore then withdrew and as he lived on the west side of the Willamette River he joined a Reformed Presbyterian Church of which Rev. Wilson Blain was pastor.

Further reference to the Oregon City Church must be omitted at this time in order to give space to a brief report of the seventy-first session of the Congregational Conference of Oregon.

Meeting of Women's Missionary Societies.

Preliminary to this the annual meetings of the Oregon Branch of the Woman's Board of Missions for the Pacific and the Oregon Woman's Home Missionary Union were held on Nov. 4th, the first in the forenoon and the second in the afternoon. At this time a stirring address was given by Rev. William T. McElveen, the new pastor of the First Church, Portland. Both meetings were well attended and the day throughout was full of interest. A joint meeting was held in the evening, with an address by Rev. George W. Hinman on "The Centennial of Missions in Hawaii, "followed by a pageant illustrative of lustrative of "The Spirit of Missions."

Oregon Conference.

On November 5th at 9 a. m. the Conference began its work, with Robert Fry Clark, President of Pacific University, Forest Grove, moderator, who made a brief review of the existing world chaos and the relation of the churches of the land in a concerted effort to aid in restoring normal conditions; and he also emphasized the need for greater co-operation between the churches and the university.

The usual devotional exercises were held and organization perfected. The report of the registrar, Rev. Daniel Staver, has always been an outstanding feature of the annual Conference, as it exhibited in concrete form the life of the churches of our order throughout the State. And it was so at this time. In all respects, taking into account all the circumstances relating to the life of the people in general during the past year—indeed, in the past five years, for any one year cannot be disassociated from any other—this half decade must be considered as a distinct era or period in world life—the outlook is emphatically encouraging. As reports had not been received by the registrar from a considerable number of churches many of them being pastorless, it was impossible to tabulate the number of additions during the past year. Suffice it to say that among eleven reporting, exclusive of the First Church of Portland, there were 254 additions. This will be his last report as registrar, after a faithful service of more than twenty-five years, as he positively declined re-election.

The next was an address upon "The Work of the Denomination as Reflected by the National Council,' by Rev. Arthur J. Sullens, State Superintendent of Home Missions, and an address on "The Interchurch Movement," by John D. Rice, Regional Secretary of the Interchurch movement.

After a devotional service at the opening of the afternoon session, conducted by Mrs. J. J. Handsaker, pastor of the Laurelwood Church, Portland, there were three striking addresses—"The Modern Man and his Interpretation of the Message" (Christ's Message) by Rev. John P. Clyde, pastor of the Corvallis Church; "The Church's Responsibility in Regard to Industrial Conditions," by Rev. R. S. Gill, an Episcopal minister of Portland; and "The Church School of Missions," by Rev. Robert Murray Pratt, of Pilgrim Church, Portland.

The address of Rev. Mr. Gill created a profound sensation by declaring with great earnestness that the church should become thoroughly aroused to the necessity of aiding in the solution of the industrial problems of the present day. Many good resolutions had been passed by church bodies all over the land; but such action was mere camouflage unless there was persistent and well organized work to follow them up.

All the ministers and delegates were guests of the entertaining church at an excellent dinner, which was immediately followed by a report of the National Council at Grand Rapids from Rev. J. H. Matthews, Superintendent of the C. S. S. and P. S. for Washington and Oregon, who had just returned from there.

After a service of song in the evening an address on "The Day's Work," was given by Rev. J. J. Staub, of the Sunnyside Church, followed with the Conference sermon by Rev. Edward Constant, of the Highland Church, and the Communion season conducted by Rev. A. M. Spangler and Rev. C. S. Johnston.

Following the devotional service on Thursday morning were given as follows on "Our Individual Responsibility,' was presented by Rev. C. H. Johnston of University Park Church, Portland; "Lessons from the History of Our Church during the past Seventy-five Years," by Rev. W. C. Kantner of the First Church, Salem; "Armenian Relief," by Rev. John J. Handsaker; "The Pilgrim Memorial Fund," by Mrs. Frederick Eggert of the First Church, Portland; "The Church's Use of Youthful Enthusiasm," by Rev. H. C. Stover of the Salem Central Church; "Christian Americanization in the Mid-Pacific,' by Rev. George W. Hinman, Secretary A. M. A., San Francisco.

The afternoon devotional service was conducted by Rev. Paul Holfman of Portland with addresses afterwards as follows: "Has Congregationalism a Distinct Message for Today " by Rev. E. E. Flint of Atkinson Memorial Church, Portland; "The Church Life and Activity now as Compared with before the War," by Rev. Olive P. Avery, Portland; "The Beginnings of Congregationalism in the Northwest," by Mrs. Eva Emery Dye, a graphic word picture of the planting of the seeds of Christian activity in religious and educational lines in keeping with the genius of the Congregational polity and traditions.

The Conference closed with reports of committees, including resolutions of thanks to the Oregon City Church for its generous hospitality and finally with a wonderfully impressive address by Rev. William T. McElveen, on "The Faith of Our Fathers and Our Faith."

Rev. Herbert Gould Crocker, of the Oregon City

Church, was elected Moderator for the coming year, and an invitation was extended by the Forest Grove Church to hold the Conference for 1920 there, which was accepted. Rev. H. C. Stover of Salem, was elected Registrar to succeed Rev. Daniel Staver.

The attendance at this Conference was unusually good, particularly by the members of the Oregon City Church, indicating that they had more than a merely neighborly interest which in itself is always commendable.

Having attended every Conference in Oregon since 1876 excepting three, your correspondent pronounces the one just closed as being in the front rank among the best in all these forty years—none better.

Portland, November 9, 1919.

WASHINGTON CONGREGATIONAL CONFERENCE.

The thirtyfirst annual meeting was held at Walla Walla, October 7, 8 and 9. There was a good representation of ministers and churches, and a splendid spirit prevailed from beginning to end. The writer was not able to be present the first afternoon and evening, but the reports indicate that they were a fine starter, especially the address of the moderator, Rev. Joel Harper, D.D. The subjects were timely and practical.

"The Place and Power of Congregationalism in the Movement for Church Union,' w'as the first subject for Wednesday morning. "The Congregational Attitude in Washington," was presented by J. Edwards and "What may be Surrendered" was treated by Dr. H. C. Mason in a characteristic manner. Rev. Carl M. Veazie preached the annual sermon on "The Unprodigal Son," which was unique and uplifting. It was followed by impressive memorial and communion services.

The afternoon service was given to Narrative and Report of Churches by Drs. Harper and Baird, which were full of hope. Splendid addresses were delivered by Revs. J. H. Mathews and F. O. Wyatt, on "Americanization and its Promotion," and "Americanization in the Solution," by Rev. G. Graedel and other German ministers.

In the evening Rev. R. H. Campbell gave a brilliant address on "Social Rebuilding," which was followed by a magnificent address in the same line and spirit, by Dr. MacElveen of Portland, Oregon. These two men are a real acquisition to the ministerial forces of the Northwest.

On Thursday morning following the business session, Dr. T. H. Harper gave a real inspiriational address. This was followed by presentation of moderator of Conference, Prof. L. F. Anderson of Walla Walla; also the presentation of moderators of Associations, and Presidents of Women's Boards, with responses of "Hopes and Purposes."

The subject of the Symposium in the afternoon was "The Outreaching Church." For members by Rev. P. E. Bauer; Rural Centers by Rev. J. N. Pendleton; Community Service, Rev. A. B. Strong; Evening Congregation, Rev. C. H. Burdick; Missionary Gifts, A. S. Burwell; Sunday School Members, Rev. Chas. D. Ganeffy. This was followed by an address on "Ministerial Equipment for an Outreaching Leadership" by President Penrose. He preferred the words "Uplifting Leadership." Dr. Frank Dyer of Tacoma, just returned from Y. service, abroad gave a rousing address on his experiences in France and England.

The fellowship dinners and luncheons were seasons of great interest and some fine and inspiring addresses were delivered by Drs. H. M. Kelsey, G. W. Hinman, MacElveen and Mr. L. F. Swift and Thomas H. Brewer.

As promised fellowship marked the spirit of the entire session. The visit to Whitman College, and the reception at Prof. L. F. Anderson's home was enjoyed by nearly all the pastors and delegates. The members of the Walla Walla Church spared no pains to make the meeting of the Conference a success and helpful to all present, and the attendance at all sessions was unusually large. Among the resolutions passed was one endorsing the League of Nations, and expression of sympathy, and hope for the recovery of President Wilson.

On Friday evening there was a rousing meeting, with a banquet at Westminister Church, Spokane. Thomas H. Brewer of Spokane, was toastmaster. Addresses were given on The December Drive by Mr. L. F. Swift of Seattle and Superintendent L. O. Baird. Short speeches by others.

NOTES.

At a Sunday school parade in this city, when over 50 schools participated the Plymouth Church school won the prize for the best float, which represented the Pilgrims rowing.

Rev. Dr. T. H. Harper and Rev. A. E. Potter, are representing this city at the National Council.

Spokane, Wash, Octo. 25, 1919.

WOMAN'S BOARD OF MISSIONS FOR THE PACIFIC.

Headquarters, Room 421, 760 Market Street, San Francisco.

The weekly prayer meeting which is held at the board room 421, Phelan building, San Francisco, on Wednesday morning at ten o'clock is felt by the directors to be the source of inspiration and preparation for all the activities of the board.

A loyal attendance is craved for this meeting in the upper room, that its potent influence may be extended in a variety of directions, touching many different organizations, and creating a strong unifying sympathy between individuals and the various societies of which they are members. A most cordial invitation is extended to every one to share this quiet hour to gain strength by its spiritual uplift, and courage for the work which it inspires.

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Much interest centers in Turkey just at the time, when our missionaries are returning to the work of reconstruction and relief. The following excerpts

from a recent letter from Miss Jeanie L. Jillson, the principal of our Girls' School in Brousa, Turkey, describe fully the conditions there.

"I want to tell you just how I have found things and how things promise for the future. I shall hope to hear from you all often with your advice as to what to do."

"First, I came here last Friday, Aug. 29. Miss Allen and five of our former teachers and about 7 or 8 of our pupils were at the station so that it seemed very much like coming home again. Brousa is at its best; it is cool and clear, there has been rain this summer which is unusual, so that the trees and gardens and plains are green and fresh, fruits and vegetables are very plenty and though prices are very high, about four or five times as high as they used to be, still they are much lower than in Constantinople. Some of the most necessary things wood for instance of which we use so much in winter, is one of the most expensive, and we ought to lay in a good supply now that it may be drying.

"I found the school building in far better condition than I had expected, but this was owing to the work Miss Allen and Miss Aghaonie one of our Armenian teachers, had put on it, with also the work of carpenters, white washers etc. But the outside painting and white washing which was done when we moved to Kaya Bashi six years ago, is in good condition. The bills for all work of repairing, extra cleaning etc. will be sent in with the demands for indemnity, but who knows when that will ever be paid, so until then the ready cash must be found.

"The school is about ready so that we can open as we planned, Sept. 10, for day pupils, that is. Desks have been restored, repaired and varnished, blackboards have been painted. The three pianos are ready though not tuned, and a fair supply of books on hand. Miss Allen ordered reading books and grammars and I got arithmetics so we have that much to begin with. As we have no idea what grade of pupils will come, it will be easy to order other books later."

"The great problem is what to do if we should have any boarders. At present there is not a bedstead in the school, while as for dishes, cooking utensils, tables, chairs etc. there is only a motley collection. We have put the price for pupils at 250 liras which means a little over $300 now, so that we hope to be able should there be any boarders to get what is needed for them little by little. Food would take 200 liras for each, 25 would be tuition, the other 25 would help in getting a bed, dishes or something of that kind. So we shall not get much, till we find out how many boarders we are to have."

"As to our house, we have found some things; the dining room has its table and a side board and chairs. I must find a desk somewhere.

The parlor is as usual, though the curtains are gone and the furniture covering very ragged. There are no curtains in school or house, so that is a big problem. Upstairs, my room has a bureau and the washstand. Miss Parsons has her bed bureau, stand and desk. There is one wardrobe in the hall; that ends the inventory. Bowls, pitchers etc. are lacking. However, we have plenty of closets with shelves; the bath tub has been replaced in the bath room and we hope to have it in running order very soon. So we can get along nicely and must think of the most important things. Sheets we have none nor pillow cases or towels. However, Mr. and Mrs. Baldwin have wanted to sell what things they had left here and Miss Allen found some bath towels we could buy and in another place we found some sheets and pillow cases. Then there is a French lady in Brousa whose husband was a Greek, a doctor here in Brousa. He has not returned from the war and it is thought he was killed in Palestine last fall. We have asked this lady, Mrs. Barsimedes to be our matron and French teacher. She will live in our house and will bring her furniture to the school. In return for our storing it she is ready to put many things where ours are lacking, chairs, tables, dishes etc., only asking that we replace what gets broken. She will move her things this week. She has two daughters, 16 and 12 years old. The three will have a large room which used to be our Primary Dormitory, very satisfactory. She is a very capable lady and I am sure will be a great help. She has taken care of a number of our things, rugs, boxes etc., while we have been away. She will help now this week in getting the things in place in the school so that we may be ready to begin on time."

"I wrote Mrs. Evans in my letter that we should be very glad to know as soon as possible as to whether our appropriations were to be larger than formerly, so that we might be able to take any beneficiaries. I shall hardly feel I can take any till I know what our income is to be. We have agreed to take Armenian Protestant children at half price and suggested that even that be arranged for as part payment of the rent of the Hasuketch building at Set Bashi which is owned by the church, but the Church Committee do not agree to that. They have asked that we pay the rent to them; then the children will pay as they can, the church will make it up to the half price or provide a school for the children themselves. So we must wait to see. I don't know how many children there are. I counted 10 in church last Sunday."

"I am going to write you as often as possible, to let you know how things are going on. We are hoping Miss Parsons will come before the end of this month."

Very sincerely yours,

JEANNIE L. JILLSON.

This word comes from Lintsing, China.

Lintsing is one of the most actively expanding stations of the North China Mission. Dr. Cornelius Patton has just visited there and is much impressed with the importance of the field. Mr. and Mrs. Eastman are overjoyed that at last the place is to be adequately manned. Dr. Helliwell and his family from Canada are going out at once. They have been in China before, in the Episcopal

Mission, and speak the language; so does young Ernest Houlding, an Oberlin graduate who lived in Lintsing as a child. He is already there as educational missionary and his wife will soon join him. Miss Van Kirk, to do country work, sails with Miss Edith Tallmon on the Nanking. They are also counting on two lady doctors to take Dr. Tallmon-Sargent's place, graduates of the University of California who finish their internship next year.

THE FREEST MAN IN THE COMMUNITY.

By William Horace Day.

I am glad I am a minister:

Because no other calling gives quite the same opportunity to promote the abundant life for oneself and others.

Because of the minister's great liberty, spiritual and intellectual. In regard to the liberty of the pulpit and of the minister, a well known New York pastor told me that he went to a college convinced that the last thing he would ever be would be a minister. He became a teacher and meanwhile studied law, but the conviction that his duty was in the pulpit led him to the theological seminary after he had practiced law. He said he had discovered from his own experience that the freest man in the community was the minister. The minister does not have that kind of liberty which leads a certain type of rich men to feel careless about smashing into another man's automobile saying, "What's the difference, I can pay for it." The minister does not have the sense of liberty which comes in the lavish squandering of money or in the unrestricted gratification of the senses, but his very material limitations, if rightly used, may increase the breadth of his joyous intellectual and spiritual freedom.

Because of his great opportunity for leadership. Failure in social enterprise is in large measure due to the lack of leadership. The man of genuine consecration, made efficient by training, finds in the ministry the most challenging opportunities to lead. He is privileged above all others to lead individuals into personal friendship with the Eternal Christ. He personally touches a great variety of lives and has opportunity to suggest, to encourage, to stimulate the outlook toward a more abundant life, and his opportunity to influence the community life toward the social ideals of his Lord are constant and inspiring. Few men take off their hats to his black coat, but the hearts of all sorts and conditions of men burn within them when he makes clear the principles of the Gospel of Jesus which are so desperately needed in the present crisis.

Because of his responsibilities that are spiritual He specializes in that department of life which is at the center of all else. We honor the leadership enlisted in food distribution, but man can never live by bread alone. He must be nourished by the creative Word which is the minister's chief function to declare. There had been no Herbert Hoover and his kind, had there not been an organized witnessing Church.

I am glad I am a minister, chiefly, however, **because I was convinced He called me to that service.** The call was not made known to me by a light from heaven or a voice from the sky, but by a conviction which gradually and silently became clear to me that no other investment of my two talents could yield anything like the same returns of opportunity to serve my time. In no other way, could I so abundantly realize for myself and augment in the lives about me the joyous life of good will. These convictions seemed to be to be His call.

"There are strange ways of serving God;
You sweep a room or turn a sod,
And suddenly, to your surprise,
You hear the whir of seraphim
And find you're under God's own eyes
And building palaces for Him."

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